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THE  
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CONTAINING

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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

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THE  
MISSIONARY HERALD.

VOL. XCI. — JANUARY, 1895. — No. I.

As our readers open the *Herald* for its first paragraph, the New Year will be near at hand. We are praying that it may be an era of encouragement to us and not of added solicitude because of our financial distress. The receipts here printed will easily explain themselves and certainly deserve sufficient study to be understood fully : —

	November, 1893.	November, 1894.
Regular donations . . . . .	\$29,753.94	\$24,322.38
Donations for special objects . . . . .	1,870.92	1,627.66
Donations for the debt . . . . .	14,354.38	414.32
Legacies . . . . .	6,498.47	28,397.60
	\$52,477.71	\$54,761.96
	3 mos. last year.	3 mos. this year.
Regular donations . . . . .	\$82,562.34	\$77,766.83
Donations for special objects . . . . .	9,962.50	5,443.95
Donations for the debt . . . . .	20,310.13	1,594.81
Legacies . . . . .	21,596.70	47,084.78
	\$134,431.67	\$131,889.47

Decrease in regular donations, three months, \$4,795.51; do. in special donations, \$4,519.45; do. for the debt, \$18,715.32; increase in legacies, \$25,488.08; net loss, \$2,542.20.

Despite the high spiritual and missionary tone of our late Annual Meeting, the enthusiastic instructions to make no backward movement and lose no opportunity for advancing the Lord's kingdom; despite the assurance that the churches will respond to our needs, — this three months' record of receipts shows a falling off. The churches must understand the situation, and our Committee cannot go forward unless they are permitted to do so with ample receipts. We write again unto you, dear churches of Christ, and to you, brethren and friends of our work, asking with great earnestness for your considerate help. We are pledged to our missionaries; we are in the place where their call sounds the loudest; we cannot ask them to cut down their work more, and the Board orders us not to stop any part of it. We invite, with all our hearts, the gifts of love, sympathy, and sacrifice: the small and the large gifts. We want to make our New Year most emphatically a "happy" one.

*The Independent* has recently alluded to the American Board of Missions Almanac as "unique in its character and of great value." The number for 1895, which is now ready, is even better than its predecessors. It is the best Almanac for our Christian homes. Send ten cents to Charles E. Swett, 1 Somerset Street, Boston, for a copy. See advertising pages for terms by the quantity.

OUR readers, both at home and abroad, will be glad to know that Dr. N. G. Clark, since his release from his duties as Secretary, has been improving somewhat in health, though still suffering greatly from impaired eyesight. From his home in West Roxbury he has sent voluntarily the following paragraph as expressing his own thought of what is now most needed as a method for advancing our missionary work. Coming from such a source the utterance has special weight. The proposed method for solving the present financial difficulties is as practicable as it is simple. These are Dr. Clark's words: —

“WHY READ THE MISSIONARY HERALD? Because it will bring you in touch with the great work of Christ the world over — into sympathy with Christ himself. Because the *Missionary Herald* is, the best missionary magazine, if not in the world, at least for you. It has been well styled a new edition of the Acts of the Apostles, published in monthly parts, each part of which is worth the subscription for the entire volume. See for proof the part issued for December last. Why make effort to circulate it? Because the Christians in all our communities need information on foreign missions in order to a proper interest in them. Many who cannot give for the relief of the Board in its present distress could by special effort secure twenty subscribers. This will mean \$100 a year for the work at least. Double the circulation of the *Herald*, and it will soon solve the question of debt and pecuniary embarrassments of the Board.”

A FRIEND writes us of several “Floating Societies of Christian Endeavor” existing on board vessels of the United States Navy as well as trading vessels, which touch at various foreign ports where missionary work is carried on. Some 2,000 sailors have been or are connected with these Floating Societies, and many of them are much interested in Christian work in the lands they visit. They would greatly enjoy a welcome from a missionary at any port they might enter, and in turn would lend a helping hand wherever possible. Would that the men who traverse the seas might be subsidized as agents for the Kingdom of God! Many of them have heretofore been hinderers. Let us hope that in the coming days they may be helpers.

A PERSON who does not give his name, but simply signs himself as a “Friend,” sends \$50 to the Treasurer toward liquidating the debt of the American Board and adds: “I do this in some measure to atone for past neglect to contribute as I should have done.” The query arises, What would become of the debt of the Board if any good proportion, say one third or one half, of those who have neglected to contribute as they ought to have done should now send something for past neglect? We imagine that the debt would be in the depths of the sea and there would be no fear of retrenchment in any mission field.

THE *Dnyanodaya* of Bombay, referring to the baptism of Professor Velinkar, an account of which by Mr. Hume will be found among the Letters from the Marathi Mission, refers to the fact that times have greatly changed, inasmuch as in the earlier days there would have been a riot at such a baptism. Now, though the Hindu community is greatly stirred at the event, and some were no doubt angry, yet many who crowded the church must have coveted the courage which would lead them to acknowledge the Saviour in whom they secretly believe.

WE repeat the call often made heretofore for second-hand copies of the "Providence Bible Lesson Pictures," and volumes of Peloubet's or other Commentaries on the Sunday-school Lessons of the past year or years. These publications are eagerly desired for use in the native schools or by the native preachers in several of our missions. Thanks are especially due to Rev. Dr. Peloubet for the gift of a large number of copies of his "Notes" which are now being forwarded to our missionaries abroad, who greatly prize them.

WE have no information from China, either by letter or telegraph, indicating that there is any special peril to our missionaries either in life or property. It is known that one of the telegrams of an alarming character published in the daily press a few weeks since originated in the sole purpose of making a sensation. The English missionary societies, like our own, have had no hesitation in sending forward their missionaries as usual. Emergencies may arise, but it is well not to credit any of the alarming rumors which may be current. Telegraph lines are open to all the great centres in China and immediate communication will be received in case of serious trouble. In the absence of such telegrams no alarm need be felt. The letters from our missionaries in China printed on another page indicate the courageous and hopeful spirit which animates them.

THE Madras government of India has at last taken steps to put a stop to the barbarous custom of hook-swinging. Though several cases of the kind have occurred within two or three years, it could not be proven until recently that any of the devotees who have undergone this horrible process have died under the strain. Evidences having been furnished that a man in the Trichinopoly district had died from the effects of his hook-swinging, the government has ordered that the ceremony shall be prohibited.

ONE of our newly elected Corporate Members, a layman in the West, in a letter recently received relates the following interesting experiences: "I was educated in the cause of foreign missions in the good old town of —, Conn. When I was a boy about ten years old I was appointed to circulate a subscription paper for the cause, in the school district in which I lived, and I acted in that capacity until I was sent away to school. Not a bad education for a boy." We think measures should be used in all our churches and Sunday-schools to train our children, in some practical way, to love the cause of missions. The great foreign missionary work of the future rests upon the children of to-day.

At a Conference of the missionary societies of the Church of England, held last spring, it was resolved to consecrate five minutes each day at noon to prayer for missionary work. The resolution was immediately put in practice, and at the stroke of twelve the Conference ceased its debate and was led in prayer by the Archbishop of Canterbury. In commenting on this proposal for daily prayer for missions, the *Revue des Missions Contemporaines* well says: "The execution of our Saviour's command to prepare for his coming in glory by the evangelization of the whole world is taking, we see, in the plans of Christians, the place which belongs to it; that is to say, the first. Let us hope that the example of these churches will stimulate Christians of all the world to do the

same, and that shortly there will be no prayer in the closet, at the family altar, or in the pulpit where petitions for the coming of the reign of God, for which the evangelization of the world is preparing, will not have a large place."

ON the twenty-second of October a most violent earthquake was experienced in the Yamagata Prefecture, in Northern Japan. Letters from Rev. Dr. D. C. Greene, also communications from him in *The Japan Mail*, testify to the exceeding severity of this disaster. Dr. Greene and Mr. Newell, with some Japanese, visited Sakata, the place which suffered most severely from the shock. This town is ten or twelve hours' sail northeast from Niigata, and has a population of about 21,000. Of the 3,460 dwelling-houses in the place 1,577 were destroyed beyond hope of repair, besides go-downs and public buildings. Some 700 or 800 people were killed and a much larger number injured. Dr. Greene gives as a low estimate of the number deprived, at least for a time, of their houses as over 25,000. An appeal was made by our missionaries for aid, and, though the war is absorbing the attention of the people, yet friends in Tōkyō and Yokohama have responded promptly.

REV. MR. PETTEE, of Okayama, reports that there is unparalleled opportunity for work in the city of Hiroshima which is now the military headquarters of Japan. There were on the middle of November 30,000 soldiers in that city ready to start for the war, and 1,800 sick and wounded soldiers in hospitals were quite ready to listen to Christian conversation. Representatives of all missionary Boards in Japan are working together in perfect harmony and efficiency, ministering to the temporal and spiritual needs of these soldiers. The Buddhists also are alive to the importance of the opportunity. Mr. Pettee asks that Christians in America will remember in their prayers this city of Hiroshima during this winter, and adds that a few small gifts would go well with these prayers, to encourage the brethren who are seeking to make the most of this opportunity for service.

THE London Missionary Society is making large preparations for the celebration of its Centenary during this year of 1895. In its joyful remembrance of what is past it proposes to direct special efforts toward securing a wider and better apprehension of the Saviour's last command. A Centenary fund has been started, and the amounts received and pledged already amount to over \$150,000. This statement is encouraging, especially in view of the fact that early in October Secretary Thompson was obliged to report that the Society was at a very effectual stand. He then said: "We are not only not able to send out the additional thirty-three to make up the hundred that we looked forward to sending out before our Centenary was celebrated, but we have not at present adequate means for providing for the accommodation of some of those we sent out, and therefore this autumn party of ours is a party simply going to fill up the ranks, without one addition, in fields which need, not one, but scores, aye, hundreds to provide, and in a very limited fashion, for the great openings which are presenting themselves on every side." We trust that these Centenary offerings indicate a purpose on the part of our brethren in Great Britain that the "Forward Movement" shall not fail.

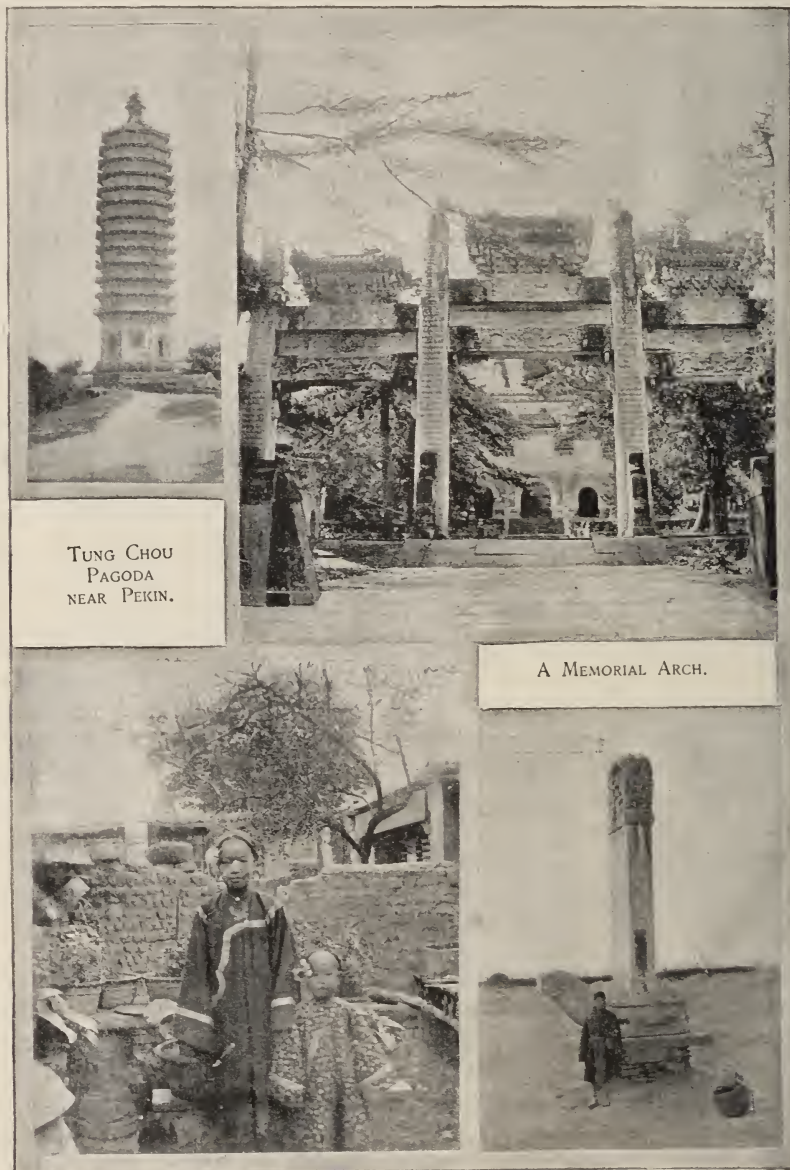
WE are glad to call the attention of our readers to Dr. Butler's Commentary upon the Scriptures, which is now completed in eleven volumes, nine in the Old Testament and two in the New Testament. A large number of the volumes of "Bible Work" have been sent to our mission fields, and they have been highly appreciated, both by missionaries and native pastors. In order to make it more available to all the English-speaking foreign missionaries, the volumes are supplied to such at the low price of \$2 each. We doubt not that many of our readers will be glad to complete their sets of this work.

WE have read with deep interest the broad and sympathetic appeal for our foreign missionary work sent out to the churches on the Pacific coast and signed by our resident corporate members in California. The appeal fills nearly a column in our denominational paper, *The Pacific*, and among its timely utterances we think that its quotation from "A Meditation" of an experienced pastor as to the scope and nature of his commission is worthy of repetition here. In this meditation on the last command, he says:—

"It never so impressed me before. The requirement to 'disciple all nations' startles me; the few hundred in my parish are a drop in the bucket to that vast multitude. My parish is a mere speck on the great field. The installing body set me apart for this particular congregation, but the Head of the church called me to a worldwide ministry, and I must no longer forget my pastoral duty to 'every creature.' A trust for all the unevangelized millions, 'the glorious gospel of Christ, has been committed to me.' Compunctions arise; confession is to be made. There has been, not absolute indifference, yet a limitation of view, an ignoble littleness of sympathy, a criminal apathy. My mind is made up. I give myself to the whole sphere of duty. I am not less a debtor than Paul was. Pay I must. Go or send is the alternative. This is no side matter, no optional matter. It is the church's business; as truly a duty as to observe the sacraments or to grow in grace. It will prove an effective means of grace. The wellbeing of believers depends upon their not being miserly. Young converts, and all who come into the church, need education regarding Christ's evangelistic claims upon them, as much as regarding any duty. Sermons should be preached every year on this subject. Evangelistic literature, leaflets, periodicals, biographies, and other books should be put in circulation."

It is not surprising that the Japanese are greatly elated by their military successes. A people much less mercurial than they are would be liable to have their heads somewhat turned after such a series of victories, and come to regard themselves as altogether invincible. It should be the prayer, as it certainly is the hope of the Christian world that the nation which has surprised mankind by its vigor and celerity in war will act calmly and moderately in the time of her triumphs. But the peril is great. The *Jiji Shimpō*, a leading paper in Japan, has published recently a map representing China as it will be a few years hence. On this map Japan covers all of North China and the coast as far down as the southern end of Formosa; Great Britain's share runs far inland toward the northwest, and the shares of Germany and France include all the rest. If such schemes as this have taken possession of the minds of the Japanese statesmen, there is little hope of peace at present.

IN the brief bibliographical notice given in our last number of Rev. Arthur H. Smith's volume, "Chinese Characteristics," no mention was made of the many illustrations which the volume contains. These illustrations are most excellent and



TUNG CHOU  
PAGODA  
NEAR PEKIN.

A MEMORIAL ARCH.

From "Chinese Characteristics."

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NATIVE CHILDREN IN COURTYARD.

TURTLE MONUMENT.

characteristic. They are of special interest to us from the fact that many of them are reproductions from photographs taken by Miss Jane G. Evans, our missionary at Tung-cho. By the kindness of the publishers, the F. H. Revell



Co., we give here the frontispiece of the volume, presenting four small cuts of such scenes as are constantly before the eyes of our missionaries. The Tung-cho Pagoda has a diameter of 40 feet and a height of 150 feet. Its thirteen stories are built of coarse brick. Standing by the northern wall of the city, it is a most conspicuous object and visible for many miles around. The memorial arch, or *pai-lau*, is a common sight in Chinese cities, and is usually built in honor of some distinguished person, and in most cases consists of a main entrance with two side ways. These *pai-laus* are placed in a prominent position before temples or near the entrances to towns. Tung-cho is the port of Peking, twelve miles down the Peiho from the capital city. It is the seat of our North China College, and thirteen missionaries of the Board, five of them men, are now stationed here. Though 120 miles from the sea it is only 100 feet above its level, and the sluggish Peiho is the great avenue for travel. Along this stream thousands of boats carry passengers and freights between Tientsin and Tung-cho. During the winter it is frozen, and travel from the capital to the coast must be by land. The superstitions of the people and the government stood in the way of Li Hung Chang who commenced to build a railway over this route, and China is now reaping the fruit of its obstinacy in refusing to follow his wise counsels.

In giving this representative cut from "Chinese Characteristics" we are moved to add that a more careful reading of the book impresses us deeply with its great value. It is a most skilful work in mental and spiritual anatomy. Though it specially concerns the Chinese, yet no one can read it without perceiving that there is contained also a subtle analysis of man in general. The "almond eye" of a Chinese impresses us as peculiar, yet a surgeon who should dissect it skilfully and give the results of his investigations would furnish a contribution to ophthalmology not for the Chinese alone but also for the African and Anglo-Saxon. Mr. Smith's dissection of Chinese character will be of great interest and value to all students in mental and moral science the world over.

AFRICA, even in many central portions, does not exhibit the characteristics we commonly connect with tropical regions. Our missionaries in Bihé and Bailundu write often of brown and bare fields, and of little that suggests tropical luxuriance. But at certain seasons of the year the region is described as most beautiful. In describing a journey from Chisamba to Kamundongo taken in August last, which is their early spring, Miss Melville speaks of the fresh grass and leaves as having most brilliant hues, much resembling those of autumn leaves at home, except that they are young and fresh. "The different shades of green, red, and brown are beautifully blended, and you see acre after acre much like beds of foliage plants in some of our parks at home."

ONE of our small churches in Massachusetts, numbering but forty members, has sent a gift of \$40 to our foreign missionary work, thus supporting a native preacher in India. In sending the money the pastor wrote: "It represents sacrifice. In the case of one young man it was pleasure or foreign missions, and he decided to give his money to Christ. A young lady told me it was *The Ladies' Home Journal* or the money for Christ, and it went to Jesus. A great many others have made sacrifices that this work of the Master may go on. Behind every penny of the money is a pound of earnest prayer."

To our surprise and great gratification we have received a letter from Mrs. Mary R. Schaffler, widow of Rev. Dr. William G. Schaffler, who with her husband labored so long and faithfully in the interest of missions within the Turkish empire. Mrs. Schaffler is now ninety-two years of age, and is residing with her son, Rev. Dr. A. T. Schaffler, at New Rochelle, N. Y. Readers of the delightful Autobiography of Dr. Schaffler will recall his account of his meeting with Miss Reynolds while she was the head of the Girls' School in Smyrna. Mrs. Schaffler's communication was called out by the allusion in the address of Dr. Jessup at the Annual Meeting of the Board in regard to the first day-school opened for girls within the Turkish empire. We are glad to give the following extract from Mrs. Schaffler's letter, showing that under her own supervision the first Girls' School in Turkey was opened in Smyrna in 1830:—

“Rev. Josiah Brewer, who had been for several years a missionary of the American Board in Turkey, was deeply impressed with the utter neglect of female education in the Turkish empire. He returned home immediately after the close of the Greek Revolution, and was anxious to return and commence female schools in Greece and Turkey. The American Board was not quite ready to take up that work at that time. Mr. Brewer had been a tutor in Yale College, and had the warm friendship of the president and professors in that institution. For reasons which it is not necessary to enter into here, Mr. Brewer severed his connection with the Board, and a society of ladies was formed in New Haven for the purpose of promoting the education of females in Greece and Turkey. The president of this society was Mrs. Eli Whitney, and the secretary was Mrs. Professor Fitch; Professors Silliman, Goodrich, and Olmstead were an advisory committee, and warmly interested in the subject. I was asked to go out with Mr. and Mrs. Brewer and was the first single missionary lady sent to Turkey. We had expected to go to Athens, but on reaching Smyrna found that Dr. Jonas King had already occupied that post, and friends in Smyrna urged our remaining there, assuring us that Smyrna was full of Greek widows and orphans who had fled thither after the massacres at Missolonghi and other points in Greece. We therefore made arrangements to open a Girls' School for Greeks in Smyrna. This was in the year 1830. Inside of two months we had 100 Greek girls in our school, not one of whom could read a word, although some of them were fifteen years of age. Other nationalities, seeing what a flourishing school we had, were interested, but we had more than our hands full with what we had under our charge.

“Notwithstanding the great difficulties we had to contend against, from lack of material, opposition from the priests, etc., the school prospered, and before my connection with it ceased, on my marriage in 1834, more than 500 girls had learned to read enough to use their Testaments and Bibles. We had to open schools in three different parts of the city. After I left Smyrna, in 1834, the work was divided between the American Board (Mr. and Mrs. Temple taking charge of the school) and the Church Missionary Society of England. Mr. and Mrs. Brewer soon returned to this country and the New Haven Society was dissolved.” The congratulations of a host of friends in this and in other lands will be cordially extended to Mrs. Schaffler that she has been spared to see such growth in the work which she began sixty-four years ago.

## THE PATRIARCH OF THE JACOBITE SYRIAN CHURCH.

BY REV. ALPHEUS N. ANDRUS, MARDIN, EASTERN TURKEY.

ON last Sabbath evening, October 7, the Patriarch of the Jacobite Syrian Church was taken suddenly ill and died in a few hours. He was in his ninety-fifth year and had held the office of Patriarch for twenty-three years. This pic-



ture of him is a reproduction from a lithograph issued some eight years ago by the Committee of Aid to Schools of the Old Syrian community. This committee is a foreign body, most of whose members are in England. They are about ready to send two English missionaries to this city to open a theological school for the fuller training of candidates for the priesthood.

In the original lithograph there are three titles given this man. The first is in the old Chaldee script, of which the translation is "Patriarch of the Ancient Syrians, Mar Bootrus"; the second title is in modern Syriac script, the "Third regular possessor of the Apostolic Chair of Antioch"; the third title is the same as the second, but in French. Two of the insignia upon the Patriarch's breast were given him by the Sultan of Turkey.

The Patriarch had been spending the summer at the Convent of the Golden-yellow Crocus — Dere Zaafaran — and was feeling unusually well. On the Sabbath



THE PATRIARCH LEAVING THE CONVENT.

afternoon of his death he rode from the convent to the "Church of the Forty Witnesses" in the city of Mardin — a distance of three miles. The second picture shows him on his Arab steed just starting forth from the convent, attended by a couple of monks. Not every man of his age could so readily handle such a lively horse and hold an umbrella too!

The third picture gives us a view of the convent and its environs. It claims to be the residence of the ancient see of Antioch, where the disciples were first called Christians (Acts 11: 26, l. c.),

and contains the great chair in which Ignatius, the first bishop of Antioch, was said to have sat when inducted into his office. It was brought from Antioch when the see was transferred to this mountain fastness, in the fifth century, because of the persecutions by the Roman emperors. The highest part of the convent is the oldest, and its cornice consists of most beautiful and elaborate friezework of Grecian pattern. The extreme left of the building has been added by this last Patriarch and increases considerably the capacity of the convent. The lowest part of the building seen in the picture contains a press-room, having a very fine and large cylinder hand-power press. But little work has been done upon it, however, as the government has not yet authorized the use of it.

It is to this convent, called also the Convent of St. Ananias, that all the bishops of the Jacobite Syrian Church throughout Turkey and along the coast of Malabar, in India, will shortly be turning their faces. They *must* meet there to cast their



THE CONVENT OF DERE ZAAFARAN.

votes for a new Patriarch — otherwise the election will not be valid. Already we hear there are three candidates for the succession, so that there may be trouble before the choice of one is made. The priests and the people try to have their choice given through their local bishop, but he does not always vote as he knows they would like to have him.

MARDIN, October 13, 1894.

#### AFFAIRS IN TURKEY.

OUR readers must not imagine because the pages of our magazine contain comparatively little in reference to reports of massacres in Eastern Turkey that we are unconcerned about these affairs. The position of the 177 missionaries of the American Board within the Turkish empire is an extremely delicate one. Sympathizing deeply on the one side with all who are suffering by reason of poverty, oppression, and misrule, they have yet been loyal to the government

under which they have lived, and have never countenanced sedition or rebellion. It has been their blessed privilege, while preaching the gospel of Jesus Christ, to aid the poor, to protect as far as possible the oppressed, and to deliver from unjust officials multitudes who have been arrested or imprisoned. It is not necessary for our missionaries, after these scores of years of devoted labor for the native races of Turkey, to prove their sympathy with the suffering and oppressed by joining others who, at a safe distance from the scene of danger, are passing vigorous resolutions in condemnation of the wrongs inflicted. They are doing their best, amid no little peril to themselves, in the interests of those for whom they have long labored, but our readers can well understand that for the sake both of the helpers and of the helped it is inexpedient for us to present in our pages a full statement of all that we hear and believe.

Some things we may properly say prior to the full investigation of the alleged atrocities, which we trust will be made by the representatives both of our government and of the European Powers. In the Sassoun region, south of the Moush Plain, there are, or recently were, many villages inhabited by Armenians. These people were systematically robbed of their flocks by Koords, and in the latter part of the summer the Armenians pursued the robbers in the endeavor to recover their property. In the fight which ensued a dozen of these Koords were killed, among whom were some who were enrolled as Turkish soldiers. When information was given that the Armenians had killed some of the Sultan's troops, the charge of rebellion was made and orders were sent to put down the insurrection. The result was that these lawless and uncontrolled soldiers made indiscriminate slaughter of the people who had sought to defend their property. In the horrible massacres which followed thousands were slain, some state 6,000, others 10,000. The details of this wretched affair are not obtainable, even by those near the scene. They never will be obtained unless foreign governments insist upon a thorough investigation conducted by foreigners. The poor people are in terror and dare not state the truth unless under protection. A document has been prepared near the scene of the carnage, purporting to give the judgment of the people that the "thousand slain in Talvoreeg met their just deserts," and expressing regret that it has been thought best to send consuls to investigate, since there was no need for their coming. The value of such a document will be understood when the methods for securing signatures are known. But such investigations should be made most vigorously, either to relieve the government from unjust charges, if the statements are incorrect, or, if they should be proven, to bring about the condign punishment of the guilty parties. Though our missionaries in Eastern Turkey are often upon the Moush Plain, where there are many out-stations in which evangelical work is conducted by them, yet their work has not extended into this Sassoun district, and hence they have no direct reports from the scene of the massacre.

Papers from Constantinople, printed in that city and entirely under the control of the Turkish censors of the press, announce that the Sultan has sent one of his Imperial Guards to the city of Erzingan, in Eastern Turkey, to carry a decoration to Zeki Pasha, the commander of the Fourth Army Corps, which is located there. Zeki Pasha is the military commander who led the troops against the defenceless villages in the Sassoun region at the time of the massacre.

Another envoy carries also four banners from the Sultan to the four leading Koordish chiefs who were associated with the military commander in the reported massacre, and who probably were the instigators of it. After the Sultan has thus approved of the action of his troops and of the Koords it will be impossible for any commission appointed by the Turkish government to investigate the outrage and bring in any report that reflects upon the action of either the Koords or the army. By this act the Sultan seems to assume all the responsibility for what has been done.

These stories of wrong and oppression have aroused the civilized world. We are glad to learn, while writing this article, that our government has directed one of its consuls to make an independent investigation of all matters connected with the reported massacres. But our government does not stand in the same relation to Turkey as do the European Powers that under the Treaty of Berlin secured the right of seeing that good government was maintained throughout the Turkish empire. The right thus guaranteed ought now to be exercised, and the first step should be a most thorough investigation as to the condition of affairs throughout Armenia. We cannot doubt that the European Powers will attend to their duty. The winter is not a favorable time for visiting Eastern Turkey, where the snows are often from eight to twelve feet deep. Time and patience will be required, but prayer may be instant and most effective.

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## THE WALKER MISSIONARY HOME.

BY REV. N. G. CLARK, D.D.

AT the meeting of the American Board in Norwich, Conn., in 1868, an elaborate report was presented by Justice Strong in behalf of a committee appointed the year before in reference to some adequate provision for the children of missionaries in this country. For several years the question had been under discussion. No little difficulty had been experienced by missionaries in securing suitable homes for their children, when ready themselves to return to their work abroad. With the growth of the work and the consequent increase in the number of missionary families, the difficulty had been steadily increasing; until it was felt that the great trial to missionaries of leaving their children here should be relieved as far as possible by making such arrangements as should secure to these children the comfort and care of a home. Various plans and methods had been considered and were reviewed in the report of Justice Strong which, after full discussion, was adopted and the question was practically settled.

In accordance with the suggestion of this report two ladies, Mrs. Z. S. Ely, of New York city, and Mrs. E. H. Walker, recently returned from missionary work in Turkey, were appointed to have the supervision of such missionary children as could not be cared for by relatives or personal friends, and to see that they were provided with suitable homes. These ladies entered at once upon their duties, which included not only providing homes for the children, but also securing the necessary funds to supplement the grants made to such children by the Board.

The next year Rev. Mr. and Mrs. Snow, returning to Micronesia and unable

to find any other suitable place for the two children they were to leave behind, asked Mrs. Walker to take them to her own home at Auburndale, Mass. She did so, and the kind care these children received led to similar requests from other parents year by year, until her house could receive no more and a larger one was needed. So grew up little by little the Walker Missionary Home, at Auburndale. No better place could have been selected for such a home. Excellent public schools afforded the best possible educational advantages, while the social and religious influences of the community were all that could be desired, as has been evidenced by the larger number of children and youths who year by year have come into the church there. Missionaries have felt it a privilege, also, that their children were under the care of one who, from her own experience, could understand and sympathize with the peculiar needs and trials of these children thus separated from their parents.

After valuable aid rendered for some years Mrs. Ely, whose health had become impaired, resigned her share of the charge, leaving wholly to Mrs. Walker not only the care of the household in Auburndale, but also the burden, calling for much time and strength, of raising the funds needed for the larger building, as well as for the education of the children, and for special needs which often arise in consequence of illness, or when the children have passed the limit of age within which they may receive aid from the Board. The slender salaries of the missionaries do not allow them to meet such special needs, while the demands of the foreign work so far exceed the ability of the Board to meet them that grants from its treasury cannot be made sufficient to secure these children such an education as their parents have had, or such as most children of ministers in this country receive. Hence the need of constant effort in this line. Added to all this has been her voluminous correspondence with parents in all parts of the world, and with relatives of the children in this country. The number of children who have been under her care during the last twenty-five years is 168, of whom twenty-five have gone into foreign missionary work. Besides these children the Home has opened its doors at different times to forty-seven missionary families — not to speak of single missionaries — some of whom have found their home there for many months while on furlough in this country. The average in the family for some years past has been twenty-four, while the need for more room has been met in part by the Judson Cottage, in Oberlin, Ohio, which has furnished a home during the past two years for ten missionary children, under the care of Mrs. Sarah C. Little.

With the growth of the work it seemed wiser to make some more permanent arrangement, and also to relieve Mrs. Walker in part of her excessive burdens. Hence, in 1881, a board of three trustees was appointed to assist her and to take charge of any funds contributed for the benefit of the enterprise. They at once took measures to secure money for purchasing from Mrs. Walker the new building into which she had put her own inheritance; and also to raise a permanent fund of not less than \$50,000, the income of which should be applied to the current expenses of the institution and the needs of the children, needs constantly growing with the increase in the number of missionary families, while at the same time many of the early friends of the enterprise have passed away and thus their annual gifts have ceased.



The property was paid for in 1887, and is now held by the trustees. The permanent fund has reached not quite \$20,000, while the need of bringing it up to the desired amount, \$50,000, is more and more evident as time goes on. This would put the Home on a substantial basis.

The special thanks of all friends of missions are due to Mrs. Walker for the carefulness, economy, and success with which this enterprise has been conducted. With her withdrawal from it after more than twenty-five years of devoted service, which at her age she feels must soon come, the work of the Home must inevitably suffer unless the fund be completed. No one else can be expected to do what she has done in raising funds. Her work has given comfort to such fathers and mothers all over the world as have had no relatives or friends who could receive their children during their school years. Some such there must always be, and for such this Home is meant. Do not we in the homeland owe it to these our representatives at the front that it should be made secure to them and their children? To all parents does not this call make an especially tender appeal? We trust that friends of missions will remember this Walker Home in their gifts and in their legacies in memory of Him who bids us feed his lambs and who has said: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Legacies and gifts for the fund may be sent to C. C. Burr, Esq., Treasurer, Auburndale, and small contributions for current needs to Mrs. E. H. Walker, at Auburndale.

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## MEDICAL WORK IN THE MADURA MISSION.

BY REV. EDWARD CHESTER, M.D., DINDIGUL.

THE Madura Mission was organized in 1835. In May, 1837, Dr. John Steel joined the mission, and carried on his medical work until his death at Madura, in 1842. Dr. John Scudder acted as Mission Physician from early in 1847 until March, 1849, when he was relieved by Dr. Charles Shelton, who remained in charge of this branch of service until his return to America at the close of 1855. Dr. N. L. Lord was Mission Physician from December, 1863, until March, 1867. Dr. Henry K. Palmer followed, taking charge in March, 1869, and remaining until May, 1874, when he returned to America. At the request of the mission, both after Dr. Lord's and Dr. Palmer's close of service, Dr. Chester acted as Mission Physician, while residing at Dindigul, and had the superintendence of the Mission Dispensary at Madura, securing the services of competent native hospital assistants. In December, 1888, Dr. F. Van Allen became Mission Physician, taking oversight of the medical work in Madura, which he still retains. Miss E. K. Ogden, M.D., joined the Madura Mission in 1877, but soon left for the Bombay Mission. Miss Pauline Root, M.D., joined the mission in October, 1885, and left for America in February, 1891.

The new building for a woman's hospital, on the mission compound at Madura, which has but recently been completed and dedicated, and for which Dr. Pauline Root secured large subscriptions from her native patients and their friends, is now waiting anxiously for her return to Madura. The buildings of the Madura Mission Dispensary remain very much as they were when first built,

and have only temporary accommodations for in-patients. But Dr. Van Allen is doing his utmost to secure funds in India to enable him to erect, close to the mission compound, suitable buildings for a hospital for men. This has been a great need for many years. And that such a building has not been provided before, and that there has not been more noted success in our mission medical work as a whole, must be largely attributed to the fact that those who have acted as mission physicians have been able to remain for so short a time in the country, and that the intervals between the different incumbents, when the work had to be largely in the hands of native medical assistants, were so prolonged. Still, even with this great drawback, a large amount of good solid medical work has been done, and the evangelical part of the work never overlooked or neglected. While it is not the province of this article to dwell at length on the capabilities and success of those who have taken part in the medical work of the Madura Mission, it is at least a very interesting fact that, without exception, all are remembered by the members of the mission, and by the natives of our Madura district who knew them, with the greatest interest and affection.

The medical work carried on by Dr. Chester at Dindigul is somewhat unique in the fact that for the more than twenty-seven years it has been continued it has cost our Board not a rupee for the running expenses of the hospital and dispensary. After earnest solicitations, the Prudential Committee consented to make a grant for the present buildings. But all the pay of the medical assistants of all grades, including the two trained native female nurses, and all the cost of the medicines and surgical instruments during this more than one quarter of a century, have been met, by the permission of the Madras Government, by the Dindigul Local Fund Board and the Dindigul municipality. In return for this favor Dr. Chester gives his services gratuitously. But the sum allowed for native assistants is large enough to enable him to secure two thoroughly trained hospital assistants, who are fully competent to carry on the hospital and dispensary work in Dr. Chester's absence from Dindigul. This enables him to give fully half of his time to the superintendence and inspection of his village congregations and schools, as well as to the important schoolwork in the town of Dindigul. No one who has not had actual experience of the medical work in a country like India, who has not seen with his own eyes and heard with his own ears the natives of all sorts while at the dispensary, or in their villages and houses, after having been to the dispensary, can realize what a power for good a mission dispensary may be. A heathen may find fault with a missionary's preaching or a missionary's school and the instruction given in it; but he will never find fault with the doctor who takes away his fever, who enables him to walk when too weak even to sit up, who gives him sight when totally blind, who in a few moments or hours relieves him from the most excruciating pain, or who restores him to life when on the very brink of the grave. Tens of thousands of our Tamil handbills or tractlets, given to the patients at the dispensary, are scattered through the villages of the Madura district. Everyone may not read them, but many do. And the friendliness engendered among the people by our mission dispensary work makes it safer and easier for us to establish village schools in the district, and to carry on our itineracy or preaching work in the villages. The Madura Mission, instead of having two male and one female physician, should have four

male and three female, if not more. Arrupukottai and Manamadura would be admirable locations or centres for a male physician, and Madura city should have at once at least two female physicians, and Dindigul one. This is said, not with reference to the care of the mission families or the native Christians or the Christian children of our boarding schools, though these could be cared for as well, but for purely medical evangelistic work among the heathen of two other large districts of our Madura Mission field, not readily reached by the medical missionaries of Madura and Dindigul.

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## Letters from the Missions.

### *East Central African Mission.*

#### WORK OF THE SUMMER.

MR. BUNKER writes the mission letter from Mt. Selinda under date of September 12. He gives some interesting facts in reference to the location of Mt. Selinda. Melsetter, the English settlement and postoffice, is 30 miles north, and Mtali, which is just west of Massikesse, is 100 miles north. Fort Victoria is 100 miles west. Mt. Selinda is 30 miles north of Mossurize, which is the Portuguese name given to the site of Umzila's old kraal. The native name under which the place now goes is Mandhlagazi. This is the residence of the Portuguese Commandant, and from its postoffice mail leaves every ten days for Beira. Being within the International Postal Union, the rates of postage are less than by other routes. Mr. Bunker reports that he has met the Portuguese Commandant, who told him that the Portuguese claimed all the territory east of the Sabi River, but that the district between the Sabi River and Major Liverson's Line, in which Mt. Selinda is situated, is considered by the Portuguese as neutral till the Arbitrator, an Italian Count, should decide where the boundary line shall run.

Mr. Bunker reports that the health of the mission is very good, fully justifying the choice of the site they have made.

He says:—

“Our mission force has been distributed as follows during our winter, which is your summer, season. Mr. Bates left us on the first of May to go to Beira for the

purpose of bringing our goods up the Buzi River. He was in the lowlands for about three months, having passed the goods through the customs, brought them by canoes to Muyayi's, where the canoes left us last year, and forwarded them by carriers to Chibababa's. He had a severe attack of fever while at Muyayis, but has had no trouble from it since arriving in the highlands. He leaves here for America in about two weeks. On July 16 I started with a team of twenty-four donkeys to bring the goods from Chibababa's to Mt. Selinda, having spent several months previously in building a more commodious and healthful hut for spending the coming rainy season. It had been the purpose of the mission that I should spend the dry season in evangelistic work and establishing a station in the lowlands; but retrenchment vetoed that, and brought in its train huts and donkey-driving. I am glad to say that after eight weeks of the hardest work I ever did, the good word comes that the money has been granted to meet the expense of employing a man whose business it is to drive donkeys, and I shall be relieved from anything more than the oversight of that work, and shall hope to do some evangelistic work in the lowlands during the remaining months of the dry season.

“Dr. Thompson left here July 26 on his way to Beira to meet and bring up our Zulu helpers and their families coming from Natal. He is now on his way up the river, and we hope that they will arrive here within the next week.

“Mr. Wilder has had charge of the

station during the season and has been building a small brick house of one room, the first in Gazaland. He has not fully recovered from his severe attack of the fever some months ago, though he is improving. We have finally secured the attendance of some of the kraal children in the station school, and Miss Jones and Laduma, our Zulu teacher, have the school in charge. There have been as many as twenty-three scholars in attendance on one day; but the number varies greatly. Laduma has had to go to the kraals and start them out about every morning. I have been fortunate while in the lowlands in securing the consent of the fathers of six boys to let their sons come to live with me and go to school. Four of them are now here, and I expect the others to return with me on my next journey to the lowlands.

"The labors in getting up our supplies from the coast, getting proper shelters for our families, securing land for mission stations, getting gardens started to save the heavy cost of importing goods, exploring the field of labor to which we have come, and establishing friendly relations with the natives have kept our hands and heads full for the past year. The religious work has by no means been neglected. Regular services have been held at the station. All the kraals in a radius of twelve miles from the station have had the gospel preached to them many times, ten of them quite regularly. Night schools in the homes, inquirers' classes and Sunday-schools and visiting of the kraals have been carried on as regularly as the time and strength of the missionaries would permit.

"The lions visited us again about a week ago and devoured eight or ten goats from Mr. Wilder's kraal without leaving any of their own skins to pay him for them."

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### *Zulu Mission.*

#### PROGRESS AT UMSUNDUZI.

MR. DORWARD, writing from his station October 18, refers to some difficulty

which had occurred at Itafamasi with an unfriendly chief. At this place Benjamin Hawes has been the native pastor for about thirty years and has done a good work. Recently the unfriendly chief has taken a new stand and harmony is anticipated. Of the work of his station Mr. Dorward says:—

"At Umsunduzi the work moves along quietly. Three were added at our last communion a few weeks ago. They have been coming in now for some time past at every communion. A good spirit seems to prevail over the whole station. We have no trouble either with Christians or heathen. That could not be said three years ago. Then we had a hard time. But we have had a number of notable conversions, which have greatly helped the station, bringing about a union of families formerly at war.

"One old man of considerable influence used to make great disturbances. He smoked hemp daily, and it used to affect him terribly. He tried in every possible way to break up the work, and would have been glad could he have driven us out. Now he is a changed man. He no longer smokes hemp. He sits at the communion table and walks and talks with a member he used to hate. I see them often go home together like brothers. He frequently goes out to the kraals preaching, and he can do it acceptably. We are always glad to hear his testimony in the meetings. He sends one of his boys to Amanzimtote School and pays for him. We find the old man always willing to help. He is as much a pleasure now as formerly he was a cause of distress.

"We were rather troubled a few weeks ago to lose our schoolteacher, who has gone to Johannesburg; but we have been happy in securing another, who gives us good satisfaction. He is from Umzumbe mission station. He is very energetic and takes a great interest in the scholars. He is a Christian boy, educated at Amanzimtote, and I think will exert a good influence. That school at Amanzimtote is doing a great work amongst the boys.

I wish it could be more liberally supported. It is hard for them there to make ends meet, now the government grant has been so greatly reduced.

"In our station schools much of the instruction is dissipated in the daily return to kraal life. In these boarding schools the boys are kept from kraal influences for nine months of the year day and night. They have more religious instruction; the teachers have many opportunities to talk freely with them after school hours. They have their own meetings for prayer and mutual improvement. They get accustomed to living in a civilized way. They learn to look at things from the Christian point of view and are gradually weaned from heathen customs and habits of thought.

"Not less so is it with the Boarding School for Girls. The women suffer most in heathenism; yet they cling most tenaciously to their superstitions. The proclamation of the gospel is the proclamation of their liberty from a very bitter bondage, if they could only see it. Many of them are seeing it, thanks to these schools. This is evident in the better class of homes that are growing up around us and a better grasp of Christian truth. I wish you might see some of our more advanced Christian women standing side by side with heathen women; it is then that the power of the gospel is manifested. There is a man on the station here who is polite as a Frenchman, — always polite, — of remarkable intelligence and an eloquent preacher, not merely ready, as many are, but persuasive, eloquent. I send him out preaching. Yet his father is a miserable heathen, with several wives, a savage old man. I could scarcely believe at first that they could be father and son. This preacher's wife was educated in Mrs. Tyler's family and is as intelligent as her husband, and she seems different from us only in color. So much for the gospel in a single generation! Yet our enemies amongst the white colonists declare we missionaries are 'spoiling the poor Kaffir!'"

### West Central African Mission.

FROM CHISAMBA.

MR. CURRIE, writing in August last, says: —

"Early in the month, Ngulu, my trusty lieutenant, left here for Bailundu. He was absent three weeks, and sorely I missed him. Two days ago he returned, bringing a wife, two sisters, and a younger brother to dwell here. The young fellow has long been exercised about his brother and sisters, and could not endure the thought of their growing up without a knowledge of Christ; so with the consent of his relatives he has brought three of them to live here, and plans soon to bring more. It was touching to see the affectionate way in which Ngulu and his charge were welcomed by all the boys and girls on the place — and they number seventy now; a goodly company to welcome one.

"About a week ago a man was brought here by night in a miserable state. He told a story of having been poisoned with a glass of rum given him at the ombala of Kepoko, and there was abundant reason to believe his story true. He is now doing well, and being a chief of some means his young people add somewhat to the number of those about us.

"Another trader has begun to build within three hours' journey from here. He plans to put up a still, we hear, and that will make the fourth place within a radius of four hours' journey from this place where rum is distilled. What the harvest of all this civilization (?) will be God only knows.

"From this station as a centre some fifteen districts have been visited during the past month and the gospel preached to people who never heard it before."

### Western Turkey Mission.

AMONG ROBBERS.

DR. FARNSWORTH, writing from Caesarea under date of October 29, reports the first robbery that he had suffered from during his long life in Turkey: —

"I am very sorry to have an unpleasant item of experience to report. After being

in Turkey more than forty years and spending more than 3,000 days on the road, I have for the first time fallen into the hands of robbers. Two weeks ago I was returning from a short tour to the southwest portion of our field when I was attacked by a band of six mounted and disguised Circassians. We offered no resistance and they did us no serious personal violence. We were ordered to lie flat on the ground, and they enforced their orders by blows with their whips; but the blows were not severe. I was accompanied on the tour by our pastor and had our good Mohammedan Ali as servant and driver, and we had with us a little girl that we were bringing to our boarding school.

“The robbers were a pretty rough set and made a very thorough work of plundering us. They would not allow us to deliver our goods, but, as I said, made us lie on the ground while they tore open and destroyed things that they could not take. A good valise which they could not open, though it was not locked, they cut and tore so that it seemed a perfect ruin. I have had it repaired so that it is usable, and I shall be glad to exhibit it to you. The little girl’s wool bed they tore open and scattered the wool in the road. Soon after beginning work at the wagon one of them came to me and demanded my money. I gave him my purse, and he went back to the work of plundering the wagon. Another then came and made the same demand. On being assured that I had already given up my purse he went away. Then one came and examined my pockets. He was not very thorough in his work, however, and did not find my watch or some other valuables. I was congratulating myself on my easy escape when another came and made a much more thorough search. They finally made a very sharp search of our pockets and our persons, not sparing the little girl even. They went so far as to take off my boots to see if there were not jewels or gold there. I was wearing two coats; one of these they took.

“While plundering us they saw a Turk-

ish soldier coming, and three of them rode and met him and made him dismount and brought him up near to us and seated him and kept him as a prisoner till they finished their work. We felt very great anxiety lest they take one or both of our horses; but they did not. They took all the clothing we had in the wagon, nearly all our dishes, cooking utensils, and food, woolen blankets, etc. Other bedding they found too bulky and finally threw it into the ditch, though they once loaded it on to their horses.

“The pastor had new saddlebags which they took, not even opening them to see what was in them. The little girl had a bundle containing her wardrobe. That too they took entire. A girl who came from Nigde to our school, some ten days before, was so unfortunate as to lose while coming her bundle, quite a valuable one. Her friends by great effort had made up another, and we had it with us. That too the robbers took. We may have been in their hands an hour. We know that it was about six o’clock, Turkish (a little before noon), that they attacked us. When they left us they took all our time-keepers with them. We gathered up the remains and drove on, thankful that we had suffered no personal injury and that our good horses were not taken.”

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### **Eastern Turkey Mission.**

#### **EUPHRATES COLLEGE.**

IN view of the need of assistance at Harpoot, Mr. Gates, of Mardin, has gone there to aid in the College for the present. Writing from Harpoot, October 23, two weeks after his arrival, Mr. Gates says:—

“In point of numbers, the attendance in the College is a little smaller than last year. The delay in opening school, caused by quarantine, has delayed some in coming, while the hard times may have caused others to give up coming at all for this year. Still the attendance is good. There are 30 in the male department of the College against 34 last year, and the number in the female department is the same as last year, namely, 40. There are 216 in

the lower departments for boys against 275 last year; and there are 176 girls against 170 last year.

"I am impressed with the fact that this College is run on a cash basis, the students all paying in advance for tuition, room rent, fuel, lights, etc. The amount collected for tuition last year was £T.314.43. This is certainly a very hopeful showing, and it is a result which could not have been attained without a great deal of persistent labor and push in days gone by. The teachers of the College, taken as a whole, are a fine corps of manly, earnest workers, and it is due to them to recognize their loyalty in keeping the work up to its high standard of excellence during Dr. Wheeler's long illness and enforced absence from the College.

"The religious spirit of the school, too, is marked. Last Sunday evening the students took part in their prayer-meeting so promptly that it was a little difficult to bring the meeting to a close. While there is not that special interest in spiritual things which we desire, and without which we can never be satisfied, yet even the most casual observer would know that it was a Christian school. There is a spirit of manliness and earnestness manifest which is encouraging. In the girls' department I have attended a concert which gave marked evidence of careful training. The tendency of singers in this country is to screech, but these girls gave attention not to the quantity but to the quality of the sounds they made, and the result was sweet singing. This is the result of Miss Wheeler's enthusiastic and patient training.

"If I may sum up the impressions of these two weeks in a few words, I should give as the prevailing impression one of surprise and pleasure that so much progress has been made here. I think I may congratulate the trustees that they have so good a College."

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### Marathi Mission.

#### NOTABLE CONVERTS.

REV. E. S. HUME, of Bombay, reports the following most encouraging incidents:

"There have been a number of very interesting baptisms in Bombay of late. One of the Hindu professors in the Free Church College has come out a bright and earnest Christian. His name is Narayan J. Velinkar. He is a well-known and popular man. Eight years ago he was selected for a government scholarship and started for England, where he was to prosecute his studies. On the way he fell seriously ill and had to return to Bombay. Here he continued his studies and has received his M.A. and LL.B. degrees. For years he has been a faithful Bible student. The satisfactory evidences of the resurrection of Christ and of his miracles, also the fulfilment of the Old Testament prophecies made a great impression on his mind. All that was needed was that the Spirit of God should touch the man's heart. This too has now been done, and we are all rejoicing that one so prominent and influential should have become a humble and earnest Christian. At the time of his baptism by Dr. Mackichan in the Free Church the space about the doors and windows was crowded, and it was an impressive occasion. I think that we have never had so prominent a man baptized in this city before. We were glad that our Free Church brethren of Wilson College should have had this bright fruit of their labor, for they have for years been exposed to bitter criticism.

"Although some of the native papers have said many bitter things and have attributed most unworthy motives for the step which Professor Velinkar has taken, it is a most interesting and encouraging fact that other Hindu papers have commended him for doing *what he thinks is right*. No native paper would have dared a few years ago to take such high and fair ground. I have never known a time when religious questions were so generally discussed, and that too with such great interest.

"A few weeks ago I had the pleasure of baptizing a Beni Israel woman and her two young daughters. She too has long known the truth and has suffered much persecution. During the week prior to

her baptism, when it became known that she was to come forward the next Sabbath, her friends and relatives made her much trouble, but she remained firm.

“Last Sabbath eight were received to our church, six of whom were baptized. One of them was a young Hindu named Tarkadkar, who belongs to a prominent literary family. His grandfather was a famous grammarian whose Marathi Grammar is the standard textbook in all our schools. His uncle is the author of the government series of translation books, and he is the head master of a prominent government high school. The young man has a dispensary and is comfortably well off. With others of the family he has belonged to the Brahma Somaj, so they do not care for caste questions. This is well, for although he has been threatened in many ways and he expected to be cast out from his home and rights, he has been allowed thus far to remain at home. We rejoice very much at this and feel that it is of great importance that these new Christians remain among their own friends if possible, even if for a time they have to endure much persecution.”

#### A SUNDAY-SCHOOL UNION.

“Last week we had a series of meetings in connection with the Indian Sunday-school Union. One of the services was a mass meeting for native Sabbath-schools connected with the various missions. There were nearly 1,000 children present. It was an impressive sight to see so many Hindu and Mohammedan as well as Christian children gathered together for such a service. Fully half were girls. There they sat, side by side, Brahman and other high-caste girls with Christian and even low-caste boys. The singing was good, and the order as good as you see in any well-arranged gathering for children in Boston. One of the speakers told the children that the first thing for them to do is to come to Christ, and that the second thing is for them to bring others to Christ. Later, when questioned on what had been said, the children enthusiastically repeated that the first thing is to come to Christ and

the second thing is to bring others to Christ. These answers were given by the Hindu as well as by the Christian children.”

#### Foochow Mission.

##### DISTRIBUTION OF TRACTS.

MR. HARTWELL, of Foochow, writes:

“On September 14 and 15, assisted by Rev. Mr. Star, of the English Congregational, or London Society Mission, and several natives, I distributed over 2,900 small books and 4,100 folded tracts, at the triennial provincial examination held here for the literary B.A.'s of the whole province to compete for the second degree. The books and tracts were furnished by the Society for the Diffusion of Christian and General Knowledge among the Chinese, whose headquarters are at Shanghai. They were partly scientific and political in their nature, and adapted to promote intelligent civil and industrial reforms as well as to excite an interest in Christian truth.

“There were over 8,000 who entered the examinations this year, though the number was less than usual. The books and tracts were distributed as the candidates left the examination hall for the third and last time, the whole examination lasting nine days. Most of the men were glad to receive the publications, though a few superciliously declined to accept them, and one quite young man took a book at my hand and threw it back two or three yards to express his contempt for the foreigner and his books. The candidates from other parts of the province were more eager to receive the books than the proud literary men from Foochow, the provincial capital.

“The above society has done much apparent good through its publications during the last few years. The secretary in a late letter has informed me that in the early part of this year the viceroy at Wuchang, in Central China, Chang Chih-tung, was so pleased with the contents of one of their publications that he sent them 1,000 taels (about \$1,400 silver) toward the publication of such literature.”



## CHAPEL BURNT.

Dr. Baldwin, under date of October 2, writes from Foochow:—

“We are called just now to a serious trial in the loss of our Water Gate Chapel, which was burnt to the ground, in common with about 100 native shops and houses of the neighborhood, on the 28th ult. Our helpers here also lost a large portion of their personal effects. The baby-organ was saved from the flames and we have ‘redeemed’ it from the person who took it for \$1.10. The clock was burnt up or stolen. If only stolen, it may yet be recovered. The buildings comprised a small room for preaching services, school-room, family apartments, and rooms for teacher and theological students. We are glad that the money loss is represented by hundreds rather than by thousands of dollars, as the buildings were mainly in cheap native style. But, on the other hand, we must feel sad over the interruption to our work at that important centre, and the long time which must pass before we shall be able to restore the work to its former state. So we struggle on with the ups and downs incident to missionary service in a strange land—a fair sample of the worldwide experiences met in building up our Redeemer’s kingdom.”

## FAITHFUL STUDENTS.—A CHRISTIAN ENDEAVOR RALLY.

Under date of October 22 Miss Chitenden writes:—

“We were pleased to learn that some of the boys had been very faithful during the summer in doing Christian work at their homes. This means much for those who, even though their homes are Christian, must confess Christ before heathen and, perhaps, hostile neighbors and acquaintances. We try to impress upon them the absolute necessity of the life testimony supporting that of the lips.

“Just now everyone is much interested in preparations for our coming annual meeting with the Chinese Christians, when we hope to hold our second Christian Endeavor Rally. Though small compared with home gatherings these

‘rallies’ have, we trust, the true Christian Endeavor spirit, which is the spirit of Christ, and, like their larger meetings, crowd our largest church to the doors, so that the hardest problems in connection with them are, as at home: ‘Where shall we put all the audience?’ and ‘How can we crowd all these important topics into this short time allowed us?’ These societies we hope and pray may constantly increase the loyalty of the church members. The Christians seem to take it for granted that a new church member will also join the society.

“Rev. Ling Nik Sing, the honored pastor of our city church, has been suffering with nervous trouble for some two months now, but is again able to be out among his dearly loved people. Last evening we had a praise meeting in the Endeavor Society, which here takes the place of an evening preaching service, and Pastor Ling told us how exactly the psalms and songs expressed his gratitude at being again present at the evening meetings. As I watched his glowing face I wished he might stand upon the platform at Madison to pronounce the benediction over that great assembly, as he soon after did over our little meeting. I am sure it would bring you all a real blessing, though the words were so strange.

“Saturday when Mr. Peet went to examine day-schools near us he found that one of the older boys, who left last year to teach, has begun a little society of some ten or more members (active and associate) in his school.”

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 North China Mission.

## PEACE AMID EXCITEMENT.

MR. AMENT writes from Peking, October 2:—

“We are having exciting times in Peking. Rumors of the advance of the Japanese on Peking create great ferment in all minds. No one, among foreigners, fears the Japanese, only Pandemonium may break loose among the bad element in the city. The Chinese magistrates give the most sincere offers of protection,

and without doubt will do all they can. The British Minister has ordered all English women and children to leave the city and seek refuge somewhere down the coast. Some American families are leaving and some have thrown themselves into the Legation, not greatly to the delight of our officials there. I am glad to say not one of the American Board missionaries counsels or even thinks of retreat at the present juncture. No real danger presents itself as yet. The people are rapidly learning the distinction between Japanese and other foreigners. On the streets I can discover no special exhibitions of dislike. In fact, the more intelligent Chinese know it to be to their interest to treat us kindly. I think they will do so. We all hope to remain, unless it becomes manifestly rash to do otherwise. Dr. and Mrs. Blodget are leaving in a few days, if they can get out of the country. Our new people are not in Peking yet, but some have reached Tung-cho. Some people are trying to frighten them away, but I trust they will come right to Peking. Our work goes on about as usual, and the outlook is not discouraging."

At an earlier date, August 23, Mr. Williams wrote from Kalgan:—

"The rumors current here remind us of those we had in 1870, after the Tientsin massacre. At that time we made preparations to go to Urga, near Siberia, if necessary.

"It was six months before we felt secure. Now we do not fear a local outbreak, as we did then.

"The Ewings, Misses Andrews and Chapin will return to their stations as soon as information comes that it is best to do so. Our scholars also will go down to Tung-cho when we hear how affairs go on there.

"We have daily noon meetings, and Chinese prayer-meetings almost every night. Few are favored with such religious privileges as we are. Our street chapels are open daily, and we faithfully preach to all who come."

Mr. Stanley writes in a similar strain

from Tientsin, October 11. He says he has seldom done more chapel preaching or had better or more attentive audiences than during the summer. "We shall all hold to our places and work just as long as we can hope for no interruption. I am planning for my country tour as usual, but of course things may so change before I can get about the country as to prevent my going."

FROM LIN CHING. — ATTITUDE OF THE PEOPLE.

From this southern station of the mission, some 250 miles south of Peking, Mr. Chapin writes:—

"Missionary work goes on in the same old lines, a little hampered by the necessity of having an eye out for the possibilities, but otherwise no different from what it has been in the years that have passed. We three families are now all safely settled here in our old homes. Lin Ching at present is not much excited by the war. The troops sent north, many of them, pass through this city. To-morrow or next day nearly 10,000 are expected. All preparations in the way of provisions and forage have been made, the officials being only too glad when they are gone, as the possibility of their having trouble with the citizens is not a small one. At best the men are a lawless mob, without discipline, and recruited from the scum of the country. The pay of the private is only five cents a day, and out of this sum he has to purchase food. Besides, his superior officers, who constitute the paymasters in the Chinese army, have the national failing of 'squeezing,' so that this small pittance is diminished by one fourth. In a few days the troops will all be gone and the citizens breathe freely again.

"Turning now to the little missionary news, I may say that it is prospering beyond what we had any right to expect. The dispensary assistants have kept the hospital open in the absence of Dr. Wagner, and there has been more than the usual number of patients treated, owing to sickness in the city and vicinity.

“The country to the west of us has suffered severely from a flood the middle of last month. Whole villages were under water, and much, perhaps most, of the crops on many square miles was destroyed. Some relief has been given to the famine sufferers, but it will be insufficient to prevent much distress the coming winter.

“It was very fortunate that the rise in the river two years ago showed us that our walls were insecure, so that we had repaired them; in consequence no harm befell our compound. The Canadian Presbyterians suffered severely, many of their outhouses being destroyed, besides the buildings used for hospital and chapel.”

Mr. Perkins, of Lin Ching, under date of October 9, says:—

“Strange to say, all the people know that there is a war, though but very few have any idea where or with whom.

“As there were no missionaries here this summer for most of the time, the report spread that all had fled. Moreover, all foreigners had departed from Tientsin and no more ships were coming to that port.

“Our reappearance here will prove a stubborn fact in contradiction of this report, but it will die slowly, for reports, if only of the kind that the natural man enjoys, have great vitality and die hard. One of the best ways to destroy such as this is to tour among the country villages, and that is what Mr. Chapin and Dr. Wagner are at present doing.

“As to the present war, the people are far less interested in it than in the question of how to get a living. Did the people only know that an outside power, strong enough to take Peking, would probably also succeed much better than does the present government in building efficient river dikes, good roads, etc., they would no doubt long for a change. I said to an intelligent young man yesterday: ‘The Japanese may take Peking.’ ‘If,’ said he, ‘they do, perhaps we can cut off our queues.’ China seems to me to resemble the *Great Eastern* steamer, an immense ship but with no proper degree of

steam power. Until she gets such power—the power to govern this vast empire from some central station—she will continue to be decidedly unwieldy.”

PANG-CHUANG. — AFTER THE REVIVAL.

Dr. Porter writes of the return from Tung-cho to Pang-chuang of the students who had been in the College:—

“You have had full reports of the revival season. The young men who came back to us were full of a glowing zeal, set on fire, as they had been, by the signs of the Holy Spirit’s presence. We delayed our quarterly meeting in June till they might arrive, for we were sure they would impart some of their zeal and warmth to many here. In this we were not disappointed. . . . Our meeting was held on the twenty-fourth of June. A larger number than usual of the church members came to this meeting.

“The crowded house added to the interest of the young men. We had the happiness of receiving nineteen to fellowship and as many more on probation. The Chinese can endure an endless number of meetings successively, when they are in the spirit. So for three days we had a steady succession of meetings, whether of praise or prayer. And what time we were not in meeting the young men from Tung-cho were in meeting and prayer. We were all consciously lifted above a common level of thought and experience, repeating in a measure the interest and tenderness of some of the meetings of the churches at the North. One or two of the young men spoke with marvelous power, and the witness they gave to the presence of the Holy Spirit was something wholly unknown. There were points of criticism to be made, some methods which I could not think of as wise or as likely to be permanent. But those were only passing elements. We learned individually to distinguish between the ordinary and more helpful movements of the Holy Spirit and these occasional and extraordinary impulses of divine instruction. It was through the long preparation of instruction and guidance that

so many were at once susceptible of immediate and powerful impression. Many tears of glad contrition were shed by young and old, and the hope of a new life of real nearness to a present Saviour sprang up in the thoughts of many.

"I was newly impressed with the capacity of this people for spiritual impression. The time will come when all the latent forces so long covered in by environment and tradition will be developed, and then the Church will prove its divine guidance and origin anew.

"The gospel is taking hold in several new little villages, being more deeply rooted in the place where the little church is. The falsity of the old gods is largely accepted. 'When Mr. Smith first stood in our temple and told us that the mud gods were useless, the whole village were ready to cast him out. Now no one believes in them, though many still follow the old heathen ways.'

"A conspicuous triumph of the gospel showed itself last week at K'an Fen. Old Mr. Chi, who has given so much to the church, was involved in a lawsuit. The right was on his side; some 100 taels of land should come to him on the death of a woman last autumn. The suit came off last week. Wang-Hei-Hsien had come back from Honan to give his testimony. A long trial seemed inevitable,

when the opposing party dared him to go to the tutelary City Temple and make oath that his word was true. He declined to go, saying those City Temple gods were mud, but he affirmed his readiness to swear before the Living God anywhere. Strangely enough, his suggestion was accepted. Accordingly some fifteen persons met in the inn. The good helper solemnly opened his Bible and read the chapter of curses and blessings or some such passage. Then they all kneeled while he called on the Living Lord of heaven to witness to his sincerity. Another followed him in prayer and a man of the opposite party did the same. Then they arose and sent a document to the official, asking his approval of their new arrangement of peace and amity. The Ping Yuan official accepted the proposition with alacrity, and summoning both parties admonished them to hold to the new arrangement on condition of his future severe insistence on them.

"There has perhaps never been seen in North China such a remarkable conclusion to an aggravating lawsuit. We are sometimes asked, How does the gospel affect the lives of its adherents? I shall henceforth point out this instance as a remarkable fruitage of Christian thought and experience."

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## Notes from the Wide Field.

### MOROCCO.

THE sultan of Morocco rules over a region about four times the size of New England. The population is variously estimated from 3,000,000 to 8,000,000, and the variety of estimates in this matter indicates the lack of accurate information in regard to the whole empire. In *Regions Beyond* for November there are extended extracts from a volume by Dr. Robert Kerr, entitled "Pioneering in Morocco: A Record of Several Years' Medical Work in Palace and the Hut." It is a sad account given of the ignorance and superstition and cruelty prevailing. The people are generally Moslems of the Sunnite sect, though there are a large number of Jews. Dr. Kerr gives descriptions of two Mohammedan sects with which he came in contact, illustrating the wild and desperate fanaticism of the people. The first of these sects is termed Aissau-i-as, or Sheep-eaters. "My attention was attracted one August day by hideous howling going on outside. A dozen or more men with long hair hanging down their backs, their heads shaven, save a large tuft at the back (which is usually

kept plaited, but had been frizzed out for this occasion, giving them the look of savage Indians), were leaping and howling, contorting their bodies and nodding their heads until they were in a frenzy, throwing their hands backward and forward against the door, like madmen trying to climb the wall; then, becoming frantic, they tried to burst open the door. I asked what all this meant, never having seen or heard of the Aissau-ias before. I was told to keep quiet and I should soon see.

“Presently the door was opened from within and a sheep thrown to them, and while alive they tore it to pieces with their hands and teeth like a pack of infuriated wolves, being more like escaped lunatics than anything else. Their chief, or *moukuddam*, had a stick about two and a half feet long and about an inch and a half in diameter, which he used freely over their heads to keep them from eating each other. Hundreds of Moors witnessed the scene with rapturous delight.”

The other sect of Mohammedans that Dr. Kerr describes is called the Hamaja. A procession of followers of this sect is thus described:—

“About 2 P.M. some thirty of this chosen band went to the east gate of the city and began cutting their heads with hatchets and beating them with heavy weights. The procession then moved slowly through the principal streets, accompanied by the music of native drums and with banners flying, until they reached the Mission House, where they formed into a ring of over 150. Here they jumped, danced, and yelled, nodding their heads backwards and forwards, calling ‘Allah! Allah!’ while others rolled in the dust. It was most revolting to see the one embracing the other, and drinking the blood which flowed from his friend’s head. Several became so faint that they had to be carried into the saint’s house close by. On former occasions, I was informed, a few died from the effects of their wounds.”

#### AFRICA.

A KAFFIR’S SERMON. — Rev. Mr. Ross, of the Free Church of Scotland Mission in South Africa, in an account of a tour which he had made with a native preacher, speaks of a valuable hint he had obtained from an address made by this preacher at a village which they chanced to visit. He says: “From the fire and the burnt bones in the cattlepen we knew that the twenty or so men whom we found there had just been offering a sacrifice. Of course we could not ask about it; but after speaking of the sacrifice of Christ, the young man went on somewhat as follows: ‘You men’—here we spoke in the cattlepen to men only—‘know very well that when a person is ill and near to death you give up all trust in drugs. Then you fall back on a sacrifice. You take one of the oxen—the best one of the sick man—and offer it up as a burnt sacrifice to make peace for him and remove his illness. When it is caught you lift him up and, weak and suffering as he is, you help him to crawl to the cattlepen to see it slaughtered. You say, even though it is his ox offered for him, he must himself *see* the sacrifice if it is to be his and benefit him. Thus we ask you to rise up and look on this Christ of whom we tell you. You must see him; you must see his sacrifice, if it is to be yours and do you good.’ What better illustration could one wish for the words, ‘Look unto me, and be ye saved, all ye ends of the earth?’”

#### THE NEW HEBRIDES.

THE world is familiar with the incidents narrated by Dr. J. G. Paton of his life in the New Hebrides, and will be glad to know that Mrs. Paton has prepared a volume entitled “Letters and Sketches from the New Hebrides,” soon to be published. One incident which she tells is amusing in itself and illustrates the entire absorption of her husband, the *missi*, as the natives call him, in the great purpose he had in view, so that he entirely overlooked the comicality of the scene which so impressed his good wife. Here is Mrs. Paton’s story: “The trial to my risibles I found it hardest to bear was

that which befel me especially on Sabbaths. The first of these days in particular presented a ludicrous scene in the way of dress, and it was only by a most desperate effort that I could manage to keep a long face while watching the natives coming into the church. We had arrived on a Tuesday; a number of garments had been distributed among the people, and from twenty to thirty turned out to worship. One man, I remember, came prancing in, looking so delighted with himself in a snow-white vest — absolutely nothing else! Another came stalking majestically with a woman's skirt pinned round his throat and the tips of his fingers appearing at the bottom of it. A third had a native bag done up so as to represent a hat, which he took off with quite the air of a gentleman as he entered the door. One man had on a nice little jacket I had presented to his wife; and indeed everyone who wore any clothing at all did so in the absurdest fashion. The effort at self-control was fast becoming unendurable, when the worthy *missi* unintentionally proved 'the last straw.' His face was a picture of adoring thankfulness, and his prophetic soul — unconscious of anything grotesque — saw them already on the way to glory. He whispered: 'O Maggie, should n't we be grateful to God to see them all coming out to church *so nicely dressed!*' He was adding something about 'jewels' and 'trophies,' but I was already halfway out of the church under cover of a convenient fit of violent coughing, and just managed to slip round a corner before going into prolonged convulsions. Pray forgive me; I loved them none the less; but that phrase — so nicely *dressed* — was rather more than my woman's soul could withstand."

## INDIA.

A MOHAMMEDAN CONVERT. — Dr. Baumann, of Benares, sends to *The Church Missionary Intelligencer* a striking account of the conversion of a prominent young man, named Dilawar Masih, who was early trained in Moslem theology. He had learned portions of the Koran by heart. He first joined the Sunnis, but shocked by the conduct of his fellow-believers he joined the sect of the Shiah, yet found among them no purer companions. He was greatly distressed because of his own sins and was seeking earnestly for peace of soul. At this time a copy of the New Testament in Urdu fell into his hands, and he had no sooner finished reading the precious volume than he told his father that Christ had a higher claim on man than had Mohammed. His father besought him, though he might secretly serve Christ, to remain a Mohammedan outwardly. This was against his conscience, and he sought Christian instruction. The Maulvis reasoned with him and protracted discussions were held, but the more they reasoned the more he became convinced of the truth of the gospel. When he announced to his venerable and beloved father his intention of joining the Christian church, Dr. Baumann says: "The effect was terrible. The poor man, overwhelmed with grief, lost all self-control and, prostrating himself again and again before his son and weeping incessantly, he tried what he could to shake the young man's constancy. One morning before dawn I was awakened and told that the inquirer was at the door, urgently desiring to see me. Dilawar, whose eyes were red and swollen, told me with a choked voice that his father was quite unmanned by his resolve to be baptized and refused to be comforted. 'Oh, the persecution of tears! I could bear beating and being sold into slavery, but my father's tears are hard to bear.'" On the day on which Dilawar and his wife were to be baptized their children were snatched from them and hidden away, and violent efforts were made to hinder them from receiving the ordinance. They were obliged to leave their homes under cover of night, taking nothing except the clothes they had upon them. When the public baptism took place the church was surrounded by crowds of Mohammedans, many being within the walls, but there was no disturbance. After the service Dilawar was accosted by one of his friends, a secret believer, who said: "Well done, brother! I wish I had your courage."

## Miscellany.

## BIBLIOGRAPHICAL.

*Protestant Missions. Their Rise and Early Progress.* Lectures by Augustus C. Thompson. New York: Charles Scribner's Sons. Price, \$1.75.

Dr. Thompson has again placed the Christian world in his debt by this contribution to missionary history. With his wonted skill he here treats of Christian activities about which comparatively little is known, and of a period which is ordinarily supposed to have been devoid of missionary enterprises. Modern missions are usually spoken of as having had their rise with Carey in 1792, as if nothing preceded the awakening which took place in England a century ago. This volume of Dr. Thompson's dwells entirely upon missionary efforts which followed the Reformation and prior to the time of Carey. During this period there were many notable missionary undertakings, and some missionary heroes whose history should be better known than it is. The early Dutch missions in the East Indies, the efforts to evangelize the North American Indians, the Danish missions in Tranquebar and Greenland, and the labors of the Moravians all testify to the existence, if not the wide diffusion of missionary zeal in the era between the Protestant Reformation and the special awakening in Great Britain toward the close of the last century. The history of this period has nowhere been told so well as in this volume of Dr. Thompson's. In tracing the movement he gives most delightful memoirs of those mighty men of God, John Eliot, David Brainard, Christian Schwartz, and Hans Egede, men whose characters and work are worthy of everlasting remembrance. Not that all they did was wisely done, for Dr. Thompson makes careful and yet kindly criticism of the methods of some of them, especially those of the Tranquebar Mission. But the world has seen no greater heroes than these Christian men who from love to God and their fellows preached the gospel to the benighted. No one who has read Dr. Thompson's previous books will

imagine that this volume is made up of dry facts. Though we have here the fruits of abundant learning and wide research, the story is told with such skill and discrimination, and with such manifest spiritual fervor, that the reader is surprised as well as charmed by almost every page. As an illustration of the felicitous way in which a phrase or even a word is often used to depict a situation or a view, we may quote what is said of David Brainard's longing for holiness: "Never would he listen to the flattery of perfectionism, that comfortable, purring delusion." Long may the author live to give us other volumes of like interest and value!

*A Sketch of the Life of Rev. Joseph Hardy Neesima, LL.D., President of Doshisha University, Kyōto.*  
By Rev. J. D. Davis, D.D., Professor of Theology in Doshisha University. 12mo, pp. 156. F. H. Revell Co. Price, \$1.

In this volume, originally published in Japan and intended for circulation there, is set forth the life and character of one of the most remarkable men of this generation. The story of Neesima can never grow old. It is well that public attention should now be called to the living embodiment of those principles which have wrought such marvelous changes in the character and the position before the world of 40,000,000 of men. If ever man was called of God and qualified for a special work, that man was Joseph Hardy Neesima. His life is a constant manifestation of the grace of God, enabling him to overcome difficulties which would have appalled a man of less heroic mold. He walked with God. His life was hid with Christ in God. This was the secret of his power with men, and of his personal influence in every circle in which he moved. He was a Christian patriot. With him it was Christ first and Japan for Christ. His residence in this country led him to estimate rightly the value of Christian institutions, and their necessity to the highest welfare of his native land. His one absorbing

thought and ruling purpose on his return home was the establishment of a Christian university. Dr. Davis, who was associated with him from the first in this endeavor, has understood, as no one else could, the difficulties and the struggles attending the development of this enterprise. Beginning with the Christian College for which he pleaded on the platform of the American Board, at Rutland, Neesima lived to see it expand into the University, numbering as students in its various departments more than 900 chosen youths of Japan. To this service he gave his life, and in this service for Christ and for Japan he laid it down. In years his life was short, yet long enough, if his high purposes shall be fulfilled by those that follow him, to have done a work which shall be the source of inestimable blessings to the land of his birth, and to have gained him a place among the benefactors of all mankind.

*Between the Lights. Thoughts for the Quiet Hour.* Compiled by Fanny B. Bates. New York: A. D. F. Randolph & Co.

This book of choice selections is of enduring value, and has already passed through several editions.

*Religion and Business. Practical Suggestions to Men of Affairs.* By Henry A. Stimson, Pastor of the Broadway Tabernacle Church. New York: A. D. F. Randolph & Co.

The nine chapters of this volume are indeed "practical." They deal with the daily work and ordinary difficulties of business life in Dr. Stimson's direct and earnest manner. Happy is the man of business who takes to heart its wise lessons! Blessed will be our land when such counsels prevail.

*Forty Witnesses to Success. Talks to Young Men.* Based upon Six Hundred Answers in Evidence Obtained from Forty Statesmen, Lawyers, Merchants, Bankers, Manufacturers, Judges, Scientists, and Instructors, as to the Causes of Success or Failure in Life. By Charles Townsend. New York: A. D. F. Randolph & Co.

This title speaks for itself and tells the story of the book. Special interest attaches to it as the testimony of so many

successful men. It is most truly Christian in its tone.

*The Missionary Daily Text Book.* New York and Chicago: Fleming H. Revell Co.

A very attractive little volume, prepared, "first, to remind its readers of missionary texts and of some chief names and events in missionary services; and, secondly, that many Christians who now confine their missionary interest to the Acts of the Apostles may extend it also to those who are to-day fighting the battles of the Lord."

*The Royal Road; or, Taking God at His Word.* By Marian Harland. New York: A. D. F. Randolph & Co.

A story of everyday life, which assumes and proves that there is but one royal road to happiness, and that is to live by the day and trust God entirely for the days to come.

*The College Woman.* By Charles Franklin Thwing, LL.D., President of the College for Women of Western Reserve University. New York: The Baker & Taylor Co.

Dr. Thwing has written from the vantage ground of his position for the 20,000 women students in our colleges, taking for topics: "Some problems respecting the college woman; the principle, content, and proportion of her studies; her environment; her health; methods in her education; demands made by the community upon her after her graduation." These timely themes are treated in an animated, instructive, and helpful way.

*Fundamentals. A Brief Unfolding of the Basal Truths of the Christian Faith.* By W. Fisher Markwick. New York: A. D. F. Randolph & Co.

A clear, sound, and winning presentation of those truths most surely believed by all Christians. Taking them out of formal, technical, or sectarian phraseology, the primal beliefs are made to appear in all their sweet reasonableness and power. Anyone who is repelled by creeds, or perplexed by minor and external differences among Christians, may here find the clearing of doubts and a blessed certainty of the saving truth.



## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer :) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

For those who suffer from war and famine, or from persecution and oppression, especially in China and Turkey: that God may bring peace and deliverance, making the wrath of man to praise Him.

### DEPARTURES.

December 2. From New York, Miss Emily R. Bissell and Miss Julia Bissell, M.D., for the Marathi Mission.

### ARRIVALS ABROAD.

October 26. At Tientsin, North China, Rev. Henry Kingman and wife and Miss Mary H. Porter.

October 31. At Wadale, India, Rev. Henry Fairbank and wife.

November 3. At Honolulu, Rev. John Leadingham and wife.

November 5. At Hermosillo, Rev. A. B. Case and wife, to rejoin the Mexican Mission.

November 7. At Salonica, European Turkey, Rev. J. H. House, D.D., and wife.

November 9. At Monastir, European Turkey, Rev. Lewis Bond and wife.

### ARRIVALS IN THE UNITED STATES.

November 27. At San Francisco, Rev. Henry Blodget, D.D., and wife, of the North China Mission.

December 8. At New York, Rev. Francis W. Bates, of the East Central African Mission.

### DEATH.

December 6. At Parral, Mexico, suddenly, of diphtheria, Mrs. Helen B., wife of Rev. Otis C. Olds, aged 25 years. Further notice next month.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in Turkey. (See page 11.)
2. Medical work in the Madura Mission. (See page 15.)
3. Christian Endeavor rally in China. (See page 23.)
4. A notable convert in India. (See page 21.)
5. Euphrates College. (See page 20.)
6. A station in South Africa. (See page 18.)
7. Among robbers in Turkey. (See page 19.)
8. Progress in East Africa. (See page 17.)
9. Affairs in North China. (See pages 23-26.)

## Donations Received in November.

### MAINE.

Auburn, Sixth-st. Cong. ch. and so.	11 60
Boothbay Harbor, Emily D. Thorpe,	5 00
Brewer, 1st Cong. ch. and so.	12 50
Cumberland Mills, Warren Cong. ch.	6
and so.	118 08
Limington, Cong. ch. and so.	13 25
Oakland, Lyman K. Lee,	15 00
Phillips, Cong. ch. and so.	38 00
Portland, Williston ch. and so.	97 73—311 16

### NEW HAMPSHIRE.

Bath, Cong. ch. and so.	6 81
Bedford, Mrs. Annie Townsend,	5 00
Campton, Cong. ch. and so.	12 50
Concord, A friend,	5 00
Durham, Cong. ch. and so.	10 05
Gorham, Cong. ch. and so.	5 00
Hampton, Cong. ch. and so.	5 68
North Hampton, Cong. ch. and so.,	
30.50. E. Gove, 20,	50 50

Salisbury, Cong. ch. and so.	4 00
Stewartstown, "First Fruits,"	3 10
West Lebanon, Cong. ch. and so.	15 00—122 64
Legacies.—Dublin, Mrs. Lucy B.	
Richardson, by Luther P. Eaton,	
Ex'r, add'l,	175 00
	297 64

### VERMONT.

Barre, A Friend,	5 00
Barton, Cong. ch. and so.	50 51
Benson, Cong. ch. and so.	5 00
Bridport, Cong. ch. and so.	1 25
Charlotte, Cong. ch. and so.	14 00
Chester, Cong. ch. and so.	7 73
Derby, Cong. ch. and so., 4.70; Rev.	
H. M. Perkins, 5,	9 70
Ferrisburgh, Mr. and Mrs. L. Wild,	8 00
Guildhall, Cong. ch. and so.	5 50
Newport, 1st Cong. ch. and so.	13 74
Norwich, S. J. Burton,	5 00
Sharon, Cong. ch. and so.	24 00

Thetford, 1st Cong. ch. and so.	35 98
Westford, Cong. ch. and so.	40 00
Woodstock, Mrs. Julia Billings,	250 00—475 41

## MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	17 64
Amherst, South Cong. ch. and so.	9 20
Auburndale, Cong. ch. and so., of which 33.85, m. c.	855 29
Becket, North Cong. ch. and so.	25 34
Belchertown, Cong. ch. and so., to const. Rev. VERNON C. HARRING- TON, H. M.	50 00
Bernardston, Cong. ch. and so.	8 90
Boston, Brighton Cong. ch., 137.40; South Evan. ch. (West Roxbury), 87.47; Winthrop ch. (Charlestown), 21.36; Roslindale Cong. ch., 15.15; Harvard ch. (Dorchester), 11.50; W., 100; T. G., 20,	402 88
Bridgewater, Central-sq. Cong. ch. and so.	36 00
Brookline, Edward Miles Abbott, Buckland, Cong. ch. and so.	2 00 33 64
Cambridge, Shepard Memorial ch., of which 5, A friend,	708 90
Chelsea, Central Cong. ch. and so.	71 45
Chicopee, 2d Cong. ch. and so., 63.71; 1st Cong. ch. and so., 17.60,	81 31
Clinton, Rev. Wm. W. Jordan, for preacher in Madura Mission, add'l, Cohasset, 2d Cong. ch. and so.	15 00 52 06
Concord, Trin. Cong. ch. and so.	29 00
Dalton, 1st Cong. ch. and so., to const. HEMAN MITCHELL and Mrs. ELLA S. DECKER, H. M.	200 00
Danversport, Mrs. L. S. Richards, Ea. Bridgewater, Union Cong. ch. and so.	2 00 7 11
Fall River, Fowler ch. and so., add'l, Fitchburg, Calvinist Cong. ch. and so.	4 50 41 69
Franklin, 1st Cong. ch. and so.	77 55
Georgetown, 1st Cong. ch. and so.	30 00
Hanover, 2d Cong. ch. and so.	4 84
Holbrook, Winthrop Cong. ch. and so.	11 15
Holyoke, 1st Cong. ch. and so.	35 97
Hyde Park, 1st Cong. ch. and so., to const. HENRY D. NOYES, H. M.	110 00
Ipswich, "Toward greatest need," Lakeville, Precinct ch. and so.	2 00 75 00
Lanesboro, Wm. Robinson, Extra- cent-a-day Band,	1 00
Lexington, Hancock Cong. ch. and so.	25 00
Longmeadow, Gent's Benev. Ass'n, Ludlow, 1st Cong. ch. and so.	67 36 26 56
Mansfield, Cong. ch. and so.	14 75
Marblehead, 1st Cong. ch. and so.	54 32
Marlboro, Union Cong. ch. and so.	141 21
Mattapoisset, Cong. ch. and so.	18 00
Medford, A friend,	50 00
Medford, Mystic Cong. ch. and so., to const. JOHN MCPHERSON and MARION N. WILCOX, H. M.	230 60
Merrimac, 1st Cong. ch. and so.	75 00
Middleton, C. P. Stiles,	3 45
Millis, Church of Christ,	8 00
Mitteneague, Cong. ch. and so.	28 95
Monterey, Cong. ch. and so.	9 25
New Bedford, Y. P. S. C. E. of North Cong. ch. toward support of Rev. and Mrs. F. R. Bunker,	25 00
Newton Centre, S. F. Wilkins, No. Brookfield, 1st ch., Extra-cent-a- day Band, for Theol. education in Zulu Mission,	30 00 10 00
Northampton, A. L. Williston, Norton, Trin. Cong. ch. and so.	300 00 109 05
Quincy, Cong. ch. and so., 57.50; Rev. Edward Norton, so,	107 50
Richmond, Cong. ch. and so.	25 75
Rockport, 1st Cong. ch. and so., of which 5 from Z. A. Appleton,	20 80
Salem, Tabernacle Cong. ch. and so.	6 00
Sharon, Cong. ch. and so., to const. D. W. PETTEE, H. M.	80 00
Sheffield, Cong. ch. and so.	12 61
Somerville, Prospect Hill Cong. ch. and so., to const. Rev. GARDNER S. BUTLER, H. M.	63 66

South Braintree, Cong. ch. and so.	14 00
South Hadley Falls, Cong. ch. and so.	9 27
South Walpole, Geo. F. Wright,	1 00
Southwick, Cong. ch. and so.	4 62
Springfield, Olivet ch., 50; Emmanuel ch., 9; Indian Orchard ch., 2,	61 00
Sterling, Cong. ch. and so.	6 00
Sturbridge, 1st Cong. ch. and so.	41 31
Taunton, Union Cong. ch. and so.	77 59
Tyngsboro, Cong. ch. and so., for China,	6 50
Wakefield, Cong. ch. and so.	49 61
Ware, East Cong. ch. and so., 527.01; 1st Cong. ch. and so., 35.75,	562 76
Watertown, Phillips Cong. ch. and so.	113 12
Wellesley, Cong. ch. and so.	250 84
Westfield, 1st Cong. ch. and so.	300 00
West Somerville, Day-st. Cong. ch. and so.	6 00
Whitman, stamps,	25
Wilbraham, Cong. ch. and so.	25 00
Worthington, 1st Cong. ch. and so.	62 47
Uxbridge, Worcester South Confer- ence,	22 79
—, W. L.	200 00—6,358 37

Legacies. — Boston, Mrs. Ann Baird, by Edward A. Studley, Ex'r, 10,000 less int. 4 mos., 9,866.67; Mrs. Susan Collins, by A. J. Coolidge, Ex'r, 2,413 25, Bridgewater, Mrs. Roxanna D. Conant, by A. G. Boyden and Samuel P. Gates, Ex'rs, Lawrence, Mrs. Maria T. Benson, by Mrs. Ada T. Brewster, Trustee,	12,279 92 1,064 50 20 00—13,364 42
	19,722.79

## RHODE ISLAND.

Providence, Union ch., 253; Benefi- cent ch., 1,	254 00
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## CONNECTICUT.

Andover, Cong. ch. and so.	15 00
Barkhamsted, Cong. ch. and so.	4 47
Bozrahville, A friend,	1 00
Bridgeport, 1st Cong. ch. and so.	397 60
Chester, Cong. ch. and so.	19 15
Danbury, 1st Cong. ch. and so.	100 00
Derby, 1st Cong. ch. and so.	30 35
Colebrook, Sarah Carrington, "Old Magazines,"	20 00
Falls Village, Cong. ch. and so.	3 30
Greenwich, 2d Cong. ch. and so., of which 22.93 for work in Papal Lands, 358.58; 1st Cong. ch. and so., 13.64,	372 22
Guilford, 1st Cong. ch. and so., to const. MARY JANE DUDLEY, H. M.	100 00
Hampton, Cong. ch. and so.	13 80
Hartford, Roland Mather, 500; "In memory of M. C. H.," 500,	1,000 00
Huntington, Cong. ch. and so.	30 00
Kent, 1st Cong. ch. and so.	24 74
Lebanon, 1st Cong. ch. and so.	75 00
Millington, Cong. ch. and so.	3 00
New Britain, 1st ch. of Christ (of which 40 from Y. P. S. C. E.), toward salary Geo. B. Cowles, Jr.	150 00
New Haven, 1st Cong. ch. and so., 610.07; Church of the Redeemer, 436.70; Grand-ave. Cong. ch. and so., 98.57; Humphrey-st. Cong. ch. and so., 62.75; Howard-ave. Cong. ch. and so., 24.38,	1,232 56
Newington, Cong. ch. and so.	51 15
New London, 2d Cong. ch. and so., 915; 1st Church of Christ, m. c., 13.82,	928 82
No. Branford, Cong. ch. and so.	27 25
No. Greenwich, Cong. ch. and so.	35 00
No. Guilford, Cong. ch. and so.	18 12
Norwalk, 1st Cong. ch. and so., toward support Rev. W. P. Elwood,	112 25
Norwich, Broadway ch., 162.75; 1st ch., An Individual, 10,	172 75
Portland, 1st Cong. ch. and so.	43 90
Somers, Cong. ch. and so., 29.85; C. B. P., 25,	54 85

Stanwich, Cong. ch. and so., toward support Rev. W. P. Elwood,	30 00
Stonington, X.	10 00
South Canaan, Cong. ch. and so.	7 10
Terryville, Cong. ch. and so.	131 78
Thomaston, 1st Cong. ch. and so.	11 81
Wapping, 2d Cong. ch. and so.	16 58
Washington, Cong. ch. and so.	30 00
Watertown, Cong. ch. and so.	72 00
West Suffield, Cong. ch. and so.	27 57
West Winsted, 2d Cong. ch. and so.	25 61
Windsor, 1st Cong. ch. and so., to const. FREDERICK N. TAYLOR and Mrs. ANNA TAYLOR, H. M.	72 00
Windsor Locks, Cong. ch. and so.	100 67-5,571 40
<i>Legacies.</i> —Stonington, Charles P. Williams, by W. J. H. Pollard, Ex'r, add'l,	84 86
	<hr/> 5,656 26

## NEW YORK.

Amenia, Rev. H. P. Woodin,	5 00
Angola, Miss A. H. Ames, for Japanese student,	5 00
Aquebogue, Cong. ch.	6 05
Binghamton, 1st Cong. ch., toward support of Rev. W. M. Zumbro,	25 00
Bolton, J. A. S.	1 00
Brooklyn, Clinton-ave. Cong. ch., 1,608; Tompkins-ave. Cong. ch., 1,000; Rochester-ave. Cong. ch., 6,42; Lee-ave. Cong. ch., 5,	2,619 42
Buffalo, People's ch.	9 82
Clifton Springs, S. L. Tappan,	5 00
East Rockaway, Bethany Cong. ch.	15 00
Elizabethtown, Cong. ch.	26 13
Fairport, A. M. Loomis,	15 40
Flushing, Cong. ch., of which 25.43 for Papal Lands,	35 43
Ithaca, G. L. Beardsly,	10 00
Newark Valley, Cong. ch. and so.	55 58
New York, Broadway Tabernacle ch., 2,877; A friend, 400; Sherwood Eddy, 25; Christopher R. Hamlin, 10,	3,312 00
Norwich, Cong. ch., for Scudder Memo. Fund,	40 00
Oswego, Cong. ch.	68 87
Poughkeepsie, Cong. ch.	34 50
Rensselaer Falls, Cong. ch.	7 92
Saratoga Springs, New England Cong. ch.	54 00
Sherburne, A friend,	25 00
Syracuse, Plymouth Cong. ch.	12 00
Utica, Bethesda Welsh Cong. ch., toward support of Rev. J. P. Jones,	20 00-6,408 12
<i>Legacies.</i> —Brooklyn, Mrs. Racillia B. Anderson, by George Wilcox, Ex'r,	13,973 32
Smyrna, Levi B. Collins, by Herbert M. Dixon and Levi Collins, Ex's,	50 00-14,023 32
	<hr/> 20,431 44

## NEW JERSEY.

Boonton, M. H. C. Woodruff,	10 00
East Orange, 1st Cong. ch.	33 17
Iona, Cong. ch.	2 00
Paterson, Auburn-st. Cong. ch.	35 00-80 17

## PENNSYLVANIA.

Erie, Estate of M. W. T.	40 00
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## NORTH CAROLINA.

Raleigh, Cong. ch.	2 35
Tryon, United Church of Christ,	6 40-8 75

## FLORIDA.

Leesburgh, Sarah A. Benedict,	5 00
Macclenny, A. A. Stevens,	3 00
New Smyrna, Cong. ch.	1 25-9 23

## TENNESSEE.

Memphis, A. J. Iverson,	5 00
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## MISSOURI.

St. Louis, Compton Hill, Cong. ch.	8 80
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## OHIO.

Bellevue, 1st Cong. ch.	28 10
Cleveland, Pilgrim Cong. ch., 90; Euclid-ave. Cong. ch., 35.50,	125 50
Conneaut, F. N. Hayne,	1 00
Kent, Cong. ch., Interest on a legacy,	60 00
Marietta, 1st Cong. ch.	120 75
No. Monroeville, Cong. ch.	9 86
Oberlin, 2d Cong. ch., 97.32; Students of Oberlin College, toward support of Rev. C. A. Clark, 100.	197 32
Pierpont, Cong. ch.	4 20
West Mill Grove, 1st Cong. ch.	5 00
West Williamsfield, Cong. ch.	4 00-555 73

## ILLINOIS.

Cambridge, H. G. Griffin,	10 00
Chesterfield, Cong. ch.	6 70
Chicago, Plymouth ch., 75.30; Union-park ch., m. c., 7.03; Bethesda ch., 20,	102 33
Elmhurst, Union Cong. ch.	20 75
Evanston, 1st Cong. ch.	130 70
Lockport, Cong. ch.	30 00
Marseilles, Cong. ch.	30 00
Mattoon, 1st Cong. ch.	27 50
Oak Park, 1st Cong. ch.	176 21
Ottawa, Cong. ch.	26 15
Ravenswood, Cong. ch.	53 59
Rockford, 2d Cong. ch., to const. Mrs. CLARA G. SANFORD, H. M.	100 00
Wheaton, College Ch. of Christ,	51 00-764 93
<i>Legacies.</i> —Farmington, John W. Newell, by Mrs. S. B. Newell, Ex'x, to const. Mrs. H. S. DEWEY, A. N. WELLS, A. B. WELLS, WILLIAM BLISS, and Mrs. CAROLINE SMITH, H. M.	500 00
	<hr/> 1,264 93

## MICHIGAN.

Charlotte, 1st Cong. ch.	10 00
Eaton Rapids, 1st Cong. ch.	10 00
Lansing, Plymouth ch.	2 44
Lake Linden, Cong. ch.	18 54-40 98

## WISCONSIN.

Delavan, Cong. ch.	17 61
Menasha, Cong. ch.	25 00
New London, Cong. ch.	5 00
New Richmond, 1st Cong. ch.	38 10-85 71

## IOWA.

Cedar Falls, Cong. ch.	84 79
Charles City, 1st Cong. ch.	47 23
Chester, Cong. ch.	3 48
Grinnell, Cong. ch., add'l,	5 00
Iowa City, Cong. ch.	78 00
Keokuk, Mrs. Mary L. Day, "In memoriam,"	10 00
Lakeside, Cong. ch.	10 75
Lansing, Rev. And. Kern,	5 00
Mt. Pleasant, Cong. ch.	6 00
Muscatine, Pilgrim Cong. ch.	15 00
Osage, Cong. ch.	37 05
Otho, Cong. ch.	13 50
Pleasant Prairie, Cong. ch.	3 00-318 80

<i>Legacies.</i> —Toledo, Annette L. Woodward, by George B. Woodward, Adm'r,	50 00
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368 80

## MINNESOTA.

Brainerd, 1st Cong. ch.	4 00
Lyle, L. W. Sherman,	10 00
Medford, Cong. ch.	10 00
Minneapolis, Open Door Cong. ch., 20; A friend, 10,	30 00
Sauk Centre, Cong. ch.	15 60-69 60

KANSAS.	
Paola, Cong. ch.	24 20
<i>Legacies.</i> — Wakefield, Mrs. Ruth S. Todd, by Mrs. M. J. Southwick,	200 00
	224 20

NEBRASKA.	
Camp Creek, Cong. ch.	10 00
Harvard, Cong. ch.	15 07
Minersville, Cong. ch., of which 26c. from Perry N. Swinney,	2 00
Weeping Water, Cong. ch.	10 00—37 07

CALIFORNIA.	
Claremont, Cong. ch.	7 65
Oakland, Pilgrim Cong. ch.	30 30
Riverside, 1st Cong. ch.	21 50
San Diego, S. P. Jones,	30 00
San Francisco, Cong. Chinese Mis. Soc.	6 50
San Rafael, 1st Cong. ch.	5 85—101 80

WASHINGTON.	
Seattle, Taylor ch.	28 85
Tacoma, 1st Cong. ch.	45 57
Walla Walla, 1st Cong. ch.	44 20—118 62

NORTH DAKOTA.	
Fessenden, Ger. Cong. ch.	1 50
Fridensfeld, Einbert Cong. ch.	1 00
Hoffnungsroll, Ger. Cong. ch.	2 00—3 50

SOUTH DAKOTA.	
Fridensfeld, Ger. Cong. ch.	7 50
Pierre, Friends, by Rev. C. F. Reed,	10 00—17 50

DOMINION OF CANADA.	
Province of Quebec.	
Montreal, American Presb. ch., 450; Mr. and Mrs. Abner Kingman,	100
	550 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.	
W. T. Gunn, Montreal, <i>Treasurer.</i>	
For the Canadian Station, West Central Africa Mission, add'l,	300 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
Mexico, Parral, Nellie O. Prescott,	100 00
Syria, Tripoli, Rev. F. W. March,	90 00—190 00

MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	1,000 00

MISSION SCHOOL ENTERPRISE.	
MAINE. — Deering, Y. P. S. C. E. of Woodford Cong. ch., 11.66; Greenville Union Sab. sch., 8; Waterville, Y. P. S. C. E., 6,	25 66
NEW HAMPSHIRE. — Alton, Y. P. S. C. E., 6.27; Hoptown, Y. P. S. C. E., 10,	16 27
MASSACHUSETTS. — Auburndale, Cong. ch., Children's Chrysanthemum Exhibition, 52; Boston, Allston Cong. Sab. sch., 5; do., Brighton, Y. P. S. C. E., 3; Chicopee, 1st Cong. Sab. sch., 3.34; Chiltonville, Y. P. S. C. E., 2.50; Dedham, Cong. Sab. sch., 13; Fitchburg, Rollstone Sab. sch., 10.15; do., Rollstone Y. P. S. C. E., Two-cents-a-week Fund, 10; Natick, 1st Cong. Sab. sch., Pri. Dep't, 5; Quincy, Cong. Sab. sch., 10; So Hanson, Y. P. S. C. E., for India, 1; Turner's Falls, Y. P. S. C. E., Two-cents-a-week Fund, 5.20,	120 19

RHODE ISLAND. — Slatersville, Y. P. S. C. E., Two-cents-a-week Fund,	6 00
CONNECTICUT. — Griswold, Y. P. S. C. E. of 1st Cong. ch., 8.10; Hartford, Warburton Chapel Sab. sch., for Turkey, 9.55; North Guilford, Y. P. S. C. E., Rev. H. E. Small, for student, North China College, 25; Somers, Y. P. S. C. E., 2.02; Southington, 1st Cong. Sab. sch., 23.37; Waterbury, 3d Cong. ch., Boys' Brigade, 1.45; Watertown, Cong. Sab. sch., Pri. Dep't, 10,	79 49
NEW YORK. — Deansville, Cong. Sab. sch. and Y. P. S. C. E., for pupil Madura Mission, 6; New York, Olivet S. S. Mis. Ass'n, 50,	56 00
OHIO. — Cleveland, Irving-st. Cong. ch. and Sab. sch., 18.34; Columbus, Y. P. S. C. E. of North Cong. ch., 5,	23 34
ILLINOIS. — Elburn, Y. P. S. C. E., 10; Henry, Y. P. S. C. E., 10; Neosho Falls, Y. P. S. C. E., 2.99; Ridgeland, Cong. Sab. sch., 14.05; Waverly, Y. P. S. C. E., 3,	40 04
IOWA. — Charles City, 1st Cong. Sab. sch., 5.82; do., Junior C. E. S., 5; Fort Dodge, Y. P. S. C. E., 5; Sioux City, Y. P. S. C. E., for India, 5,	20 82
NEBRASKA. — Long Pine, Pleasant Hill Sab. sch.	2 00
CALIFORNIA. — Riverside, Y. P. S. C. E. of 1st Cong. ch.	20 00
WASHINGTON. — Plymouth, Y. P. S. C. E., for High School, Adams, Zulu Mission,	10 00
SOUTH DAKOTA. — Clark, Junior C. E. S., 25c.; Howard, do., 1; Lake Preston, do., 25c.; Plankinton, do., 75c.; Redfield, do., 65c.; Sioux Falls, do., 75c.	3 65
MEXICO. — Parral, Y. P. S. C. E., for Zulu,	1 50
	424 96

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Springfield, Junior C. E. S. of Park ch.	4 00
CONNECTICUT. — Danbury, 1st Cong. Sab. sch., 10; Newtown, Cong. Sab. sch., for the <i>Morning Star</i> , 5; Plantsville, Cong. Sab. sch., 7.74,	22 74
MINNESOTA. — Minneapolis, Lowry Hill Cong. ch.	5 00
	31 74

## FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Y. P. S. C. E. of Bethel Cong. ch., 6.25; Oneida, Y. P. S. C. E., 6.42; Wheaton, Y. P. S. C. E. of 1st Cong. ch., 15,	27 67
WISCONSIN. — Hammond, Y. P. S. C. E., Two-cents-a-week Fund,	6 50
	34 17

## CONTRIBUTIONS FOR THE DEBT.

MAINE. — ———, "Past neglect,"	50 00
VERMONT. — Barre, "A friend," 10; Dorset, Cong. ch. and so., 3.85,	13 85
MASSACHUSETTS. — Chelsea, Miss M. E. Stone, 5; Chesterfield, Cong. ch. and so., 10; Lancaster, George Alfred Brown, 25; Northampton, Mrs. F. W. Reed, 10; do., Mrs. L. S. Sanderson, 10,	60 00
CONNECTICUT. — Coventry, 2d Cong. ch. and so., 10.25; do., A friend, 5,	15 25
NEW YORK. — East Bloomfield, Mrs. E. S. Goodwin, 4; Huntington, Rev. W. J. Jennings, 10,	14 00
OHIO. — Cleveland, A friend,	2 00
ILLINOIS. — Rockford, Mrs. M. H. Penfield,	90 00
NEBRASKA. — Crete, Rev. and Mrs. L. P. Mathews,	10 00
CALIFORNIA. — Pasadena, Mrs. Ellen E. Wiggin, 100; Santa Barbara, Cong. ch., 52.72; Westminster, Cong. ch., 6.50,	159 22
	414 32

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bangor, Students of Bangor Seminary, for work of Rev. H. M. Allen, 25; and for Marsh Academy, 20; Wilton, Y. P. S. C. E., for student care of Rev. A. Fuller, 14, 25,	
NEW HAMPSHIRE. — Nashua, 1st ch., of which 50 from Dr. Spalding, 30 from Mrs. H. A. Allbee, 20 from W. W. Bailey's Sab. sch. class; all for work of Rev. J. E. Abbott,	59 25
VERMONT. — Barre, "A friend," for work of Rev. A. W. Clark, 25; St. Albans, Sab. sch. classes of Mrs. E. J. Warner and Mrs. C. H. Stevens, for scholarship for Rashed Kurkjian, 5,	100 00
MASSACHUSETTS. — Andover, Chapel Cong. Sab. sch., for educa. girl, care Rev. M. L. Gordon, 17-50; Boston, Mt. Vernon Chinese Sab. sch., for native helper, care of Rev. C. R. Hager, 25; do., Highland ch., for church building, Philippopolis, 15, and Extra-cent-a-day Band of do., for work of Miss Stone, 15; do., Extra-cent-a-day Band of Cong. House, for Wagolie School, 12; Chelsea, 1st Cong. ch., Miss A. P. James, for pupil care Miss E. M. Stone, 25; Dalton, Mrs. Z. Crane, for Aaron H. Margossian, care of Rev. C. C. Tracy, 30; Danvers, Y. P. S. C. E. of 1st ch., for the Bardezag High School, 5-50; Dudley, Y. P. S. C. E., for pupil care Rev. E. G. Tewksbury, 10; Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for native preacher, Madura, 15; Milford, Cong. Sab. sch., for work care Mrs. O. N. Crawford, 25; Newton Centre, 1st ch., Extra-cent-a-day Band, for work of Rev. Charles Harding, 35; do., 1st ch., Maria B. Furber Mis. Soc., for Miss Zimmer's school, 20; Pittsfield, Misses M. E. and A. M. Campbell, for Okayama Orphanage, 10; Salem, Y. P. S. C. E. of Tabernacle ch., for work of Rev. C. E. Ewing, 10; Somerville, Franklin-st. Cong. Sab. sch., for support of Tee-dor, 15; Westfield, 1st Cong. Sab. sch., for 2 girls' scholarships, 88, and for kindergarten, 20, care of Miss C. S. Bartlett; —, A friend, for a building for worship, care of Rev. J. C. Perkins, 30; —, A friend, for pupil, care Rev. W. P. Elwood, 17; —, A friend, by Dr. Root, for work, care of Rev. J. C. Perkins, 10,	30 00
RHODE ISLAND. — Providence, A friend, for Okayama Orphanage,	450 00
CONNECTICUT. — Stamford, Y. P. S. C. E. Two-cents-a-week Fund, for Bible readers in India, 25; West Hartford, Cong. ch. and Sab. sch., for scholarship, care of Rev. G. H. Krikorian, 25; Windham, Rev. Frederick H. Means, for work in Cesarea, care of Rev. H. K. Wingate, 5,	5 00
NEW YORK. — Brooklyn, Rev. Doremus Scudder, "In the name of Catherine S. Scudder," for Okayama Orphanage, 35; Floral Park, Y. P. S. C. E. of M. E. ch., for use of Miss E. M. Stone, 5; Rochester, Miss J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; do., Irondequoit Union Y. P. S. C. E., for Okayama Orphanage, 5,	55 00
NEW JERSEY. — Montclair, 1st Cong. Sab. sch., for work, care of Rev. J. D. Eaton,	70 00
PENNSYLVANIA. — Pittsburg, Susan M. White, for pupil, care of Rev. George E. White,	37 06
ALABAMA. — Tusculumbia, Minnie F. Brewer, for work of Miss M. E. Brewer,	15 00
OHIO. — Mansfield, 1st Cong. Sab. sch., "In memory of Dr. Frank E. McBride," for Boys' School, Kalgan, 15, and for Girls' do., 15; Saybrook, Friends, by Mrs. A. M. Messenger, for support of Caliopek Stephano, 5; St. Mary, Cong. ch., La. Mis. Soc., for use of Dr. F. E. Nieberg, 15; Toledo, "An afflicted mother," for work of Rev. R. Chambers, 2,	3 00
ILLINOIS. — Elgin, Miss M. U. Mitchell's Sab. sch. class, for work, care of Miss E. C. Wheeler, 7; Rockford, Y. P. S. C. E. of 1st ch., for schoolhouse, care Miss Nancy Jones, 25,	32 00
IOWA. — Fort Dodge, Rev. Ernest R. Latham, for work of Rev. H. G. Bissell,	5 00
MINNESOTA. — Minneapolis, Pilgrim Cong. ch., for Boarding Dep't Boys' school, Cesarea, 27-60; do., Lowry Hill Cong. ch., for kindergarten at Kôbe, 5,	32 60
CALIFORNIA. — Alameda, Y. P. S. C. E. of 1st ch., for native preacher, Madura,	45 00
JAPAN. — Kyôto, Miss M. H. Meyer, for Okayama Orphanage, 10; Sendai, Rev. J. H. DeForest, for Okayama Orphanage, 35,	45 00
MICRONESIA. — Kusaie, Boys of Gilbert Training School (sale of shells), for desks for their schoolroom,	30 00
<b>MISSION WORK FOR WOMEN.</b>	
From WOMAN'S BOARD OF MISSIONS.	
Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For deficit in Girls' school, care Rev. J. L. Fowle,	48 40
For support of teacher, Adana,	114 40
For trav. exp. Miss Flint, Constantinople,	22 31
For support of "Asme,"	14 60
For tract work, care Miss H. L. Bruce,	10 00
For the Misses Leitch,	12 25
For work of Miss A. H. Bradshaw,	50 00
For scholarship, care of Mrs. J. D. Eaton,	60 00
For Library Fund, care of Miss M. E. Price,	20 00—351 96
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	
For Beggars' School, Aintab,	25 00
For work of Miss E. R. Bissell,	10 00
For use of Miss C. D. Lawrence,	11 00
For pupils, care of Rev. R. A. Hume,	10 00
For work of Mrs. W. H. Gulick,	20 00—76 00
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>	
For Bible-woman "Mary," care of Miss M. R. Perkins,	10 00
For Scholarship, care of Miss M. F. Denton,	15 00—25 00
FOR NORTH CHINA COLLEGE, TUNG-CHO.	
MASSACHUSETTS — Concord, Trin. Cong. ch., S. S. M. Ass'n,	3 66
CONNECTICUT. — Manchester, Mission Circle and friends, 5; Norwich, Broadway Cong. Sab. sch., 50; Simsbury, Friends, 40,	95 00
NEW YORK. — Brooklyn, Central Cong. Sab. sch.	2 00
OHIO. — Cleveland, Bethlehem Sab. sch.	20
ILLINOIS. — Chicago, Junior C. E. S., Porter Mena. ch.	60
MICHIGAN — Eaton Rapids, Cong. Sab. sch.	7 33
	108 79
Previously received and acknowledged, since September 1, 1893,	4,813 15
Received in November, as above,	108 79
Total receipts for the college,	4,921 94
	1,627 66
Donations received in November,	26,364 36
Legacies " "	28,397 60
	54,761 96
<b>Total from September 1 to November 30, 1894: Donations, \$84,804.69; Legacies, \$47,084.78 = \$131,889.47.</b>	

# FOR YOUNG PEOPLE.

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## THE STORY OF A SPANISH COLPORTER.

TRANSLATED BY REV. WILLIAM H. GULICK, SAN SEBASTIAN.

It was a cold and stormy day. My traveling companions in the diligence were three women and a village priest, and we had before us a journey of three hours. Two of the ladies and the priest were residents of neighboring villages and were old acquaintances. It appeared from their conversation that recently there had been a special preaching "mission" at the village of one of the ladies. Presently this *senora* exclaims: "Don Toribio, have you heard of the great success of the mission to my village? *Dios mio*, who could have believed that those good *curas* would have had such good fortune — no less than seven books they tore up in the pulpit before the congregation! I do not know what the titles of the books were, but a neighbor of mine says that on some of the leaves that fell near her she read: 'The Gospel of Our Lord Jesus Christ,' and that on another there was something about the Virgin; and that she read a little out of them."

"Yes, just so," replied the priest; "that *canalla* of Protestants cannot sufficiently express their hate of the Most Holy Virgin; they must forever be exalting their God Jehovah."

*Señora*. — "But, Don Toribio, my neighbor says that in that paper nothing bad is said of the Virgin."

*Cura*. — "There it is! you too must be believing those foul papers."

*Señora*. — "Praise be to the name of Jesus *sacramentado!* *señor cura*, how can you even remotely think such a thing of me? Of me! when you know that I was the first one to propose that the missionaries should come from your village to mine, and for the express purpose of getting away from the people those books that some of them had bought at C—— from an old codger who went around with a great handkerchief full of them. And some say that he has even been in my village and that the innkeeper Tomás bought a book of him. I asked him pointblank if that was so, and though he evaded the answer I am sure that he did."

*Cura*. — "I beg you do not think that I suspected you. You have indeed given too many proofs of zeal for the church — but those Protestant books are enough to" —

*Señora*. — "Holy Virgin of the Annunciation! Don't you know that I gave \$4 for the mission, and that the mayor gave only \$1.20? No wonder that we were able to raise only \$47 for the good missionaries, who were with us three days."

*Cura.* — “Well, indeed, the fee was not so bad as you seem to think.”

*Señora.* — “But it was worth it all. There’s Manuel — you know him — the ‘liberal.’ Well, though he does not know it, they gave his wife half a dollar for a book that they heard he had paid that price for [a quarto Bible], and they tore it up secretly, and his wife is very much afraid that he will find it out and that then there will be trouble.”

*Cura.* — “Oh, Manuel is so *liberal* and so —. You let him alone with me. I know how to rid my parish of such vermin. Well did his eminence the



SPANISH STREET WITH DILIGENCE.

Bishop say that it was necessary that we should rid our fields of those noxious weeds — be they men or books; as for the former, there is no better remedy than a pair of revolvers. Oh, yes, I know! it will not be the first time that I have carried them under my gown.”

*Señora.* — “*Por Dios!* my dear *cura*, don’t risk yourself in disputes with that *canalla.*”

*Cura.* — “Yes! it cannot be helped! At whatever cost we must stop the spread of those books that, by their very appearance of innocence, are all the more dangerous to honest people — as in your own case, my dear *señora*. You thought that those leaves picked up by your friend after they were torn by the

missioner had in them nothing bad about the Most Holy Virgin, and yet I am sure that there was in them more perverse things than — Saint Antonio help me!”

*Señora.* — “For that very reason, Don Toribio, I took the trouble to ask her for them, and I myself burned them up.”

*Cura.* — “How I wish that I might meet face to face one of these traitorous Protestants! I am sure that in my village there are none of those accursed books nor any of those *Englishmen* who sell them. If I should meet one of them, I assure you he would have good reason to call for help on his God Jehovah.”

*Señora.* — “Tell me, Don Toribio, what is that about ‘Jehovah’?”

*Cura.* — “What can I know about it? It is a name that the English give to their god.”

*Señora.* — “Holy Virgin! How many gods, then, do the English have? Beside, he who was in our village was not a foreigner, but a Spaniard, so they tell me.”

*Cura.* — “If so, he must be one of those fools or vagabonds or criminals, who, not daring to confess their sins to the priest, leave their homes and offer their services to whoever will pay them the most. As for any others, very few Spaniards will leave our holy religion, and they, as I have said, are fools.”

At this moment the diligence stopped to change horses and the priest and the lady and one of the other women left the coach for a few minutes, to return when the change of horses had been made. All the time I had been carrying on my knees a package of Bibles, New Testaments, and Portions wrapped up in a handkerchief. It was not seen, however, as the cloak that I wore covered it completely. I took no part in the conversation, for I knew that if they should suspect who I was, they would take means to prevent my work in the villages where I was going; but all the time I was *thinking* and was praying for light as to how best I might reach this braggart priest with a useful lesson. And now the opportunity offered. The priest, too, according to the custom of the country, carried his modest wardrobe tied up in a large cotton handkerchief which he left on the seat of the coach. This gave me my chance. Unobserved by any one I slipped into his bundle a Gospel of Luke.

At the end of our journey we parted, each going his own way. It was not until three months later that I was able to return to the village of the *señora*. My first care was then to ascertain who was Manuel, the “liberal,” whose wife had given his Bible to the missionary to be destroyed. I very quickly found him through my innkeeper, who is also a liberal. He told me that several months before, in another village, he had bought a Bible of me, which he had read with much interest, but that later it had disappeared. He thought that he must have lent it to someone who had forgotten to return it. That evening I read to the innkeeper and to his family from the Bible. The word went out quietly and before long the large room was full of friendly neighbors, among whom was the “liberal” Manuel, of the lost Bible. I read the stories of Joseph and of the crucifixion of Jesus Christ, and I explained to him how, as in the case of Joseph, God ordered that the crime of his brethren toward him should result in good to them and to the people of Israel and to the whole world, and so the killing of



Christ was made the means of carrying out God's plans of love to all who put their trust in him. They were all very attentive, and our man of the lost Bible bought another to take its place, and others bought some New Testaments and several Portions of the Scriptures.

I found the opportunity to talk with Don Manuel about his lost Bible, and, after a little, let him know that I could tell him what had become of it: which I did, but not until he had promised to follow my advice regarding the parties



PRIEST DISCUSSING A TRACT.

concerned. He was quite taken aback, and was then furious, but I held him to his promise to be guided by me. I went with him to his house, and when he first asked his wife about the book she denied knowing anything regarding it; but when I told her that I knew all about it, she burst into tears and confessed all. Among other things she said that though in the confessional the missionary had promised to pay her the price of the book, he never gave her a cent. I explained to her that it was not strange that the priest who would advise her to deceive her husband should himself cheat her. The result of it all is that the

Roman Catholic Church has now lost its influence over the woman as well as over the man. I am doing what I can to make them see that it is not sufficient to be merely "liberal," but that the soul needs a religion for its happiness and safety, and that the only true religion is that of the Holy Scriptures in all its simplicity and purity. These they are reading regularly, and I trust that they are being taught its meaning by the Holy Spirit.

After a day or two I went to the village of the *cura* of our story. It was soon clear, what might have been expected, that he was coarse and boastful and of violent temper—anything but what a "cure of souls" ought to be. When I asked whether he ever mentioned the Protestants the reply was: "For a long time the Protestants have been almost his only theme in the pulpit, and especially so since one eventful day some three months ago. That day he was terrible, and many of the hearers were ashamed to listen to him. He called the Protestants 'the spawn of hell; and to prove it,' he cried, 'look at this; and from his gown he took a little book which, with livid face and fierce gestures he shook in the face of the congregation. 'Worse than Satan they are,' he cries, 'for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my own room! I know not who put it there nor how he did it, but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with *this* I will do to him what I now do with it!' and he wrenched the leaves from the precious Gospel, crushed them with his hands and tore them with his teeth. And he added: 'If ever any of you meet any of these pests of the earth, anything that you may do to them, even to the killing of them, will be well done.'"

Even the ignorant but good Catholics of his own flock could understand that these were no words for a Christian man to use in a Christian pulpit, and it may well be believed that many said to themselves: "Can any Protestant do worse than this?"

The evening of my visit there, braving the threats of the *cura*, twelve persons, honest citizens of the place, gathered around me in the inn and I read and explained to them the Scriptures until after midnight. Though they are very poor, cash being very scarce in all this district, they bought one Bible, two New Testaments, and several Portions. Several times I have returned to these two villages where now the gospel has won several friends, and the *cura* has not even cared to meet me for a gentle conversation—though he always knows when I am there—much less has he crushed me in his grasp or torn me with his teeth.

On the other hand, the sub-mayor of this village is my outspoken friend and has bought from me a Bible and several books, all of which I know he carefully reads. Both here and in the village of the *señora* I always sell at least some Portions of the Word of God—which precious Seed has been watered to some degree by the Holy Spirit.

[The two cuts in this article are from photographs taken by Miss Hattie A. Cutler.]



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